

Called to Service

Officers in the Norwegian Salvation Army

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Master's Thesis in Comparative Religion

Spring 2014

Department of Archaeology, History, Cultural Studies and Religion

Faculty of Humanities

University of Bergen

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The Norwegian Salvation Army Officer

Table of Contents

Norwegian Summary/Norsk sammendrag	V
Acknowledgements	VI
 Part I: Background	 1
Chapter 1 - The Salvation Army	1
A Brief History of the Salvation Army	1
A Brief Organizational Profile	7
Previous Research	14
Chapter 2 - Leadership and Religion	16
Personal Motivation	16
Strategy	18
Human Resources	21
Spiritual Leadership & Workplace Spirituality	24
Further Perspectives on Religion and Leadership	28
Chapter 3 - Method	34
The Interviewees	34
The Interview Guide	35
Group Interview	37
The Post – Interview Process	40
NSD	41
 Part II: Analysis	 42
Chapter 4 - Approaching Officership	42
Motivation	42
The Calling	50
Challenging Aspects of Officership	58
Handling Stress	65
Chapter 5 - Strategy	72
Visions	72
Guiding Orders	80
Challenges	83
Individual Strategies	86
Chapter 6 - Human Resources	91
Motivation	91
Work Tasks	97
Use of Resources	100
Guidelines for Human Resource Management	102
 Part III: Synthesis	 104
Chapter 7 - The Norwegian Salvation Army Officer	104
Suggestions for Further Research	106
 Bibliography	
Appendices	

Norwegian Summary – Norsk sammendrag

Denne oppgaven tar for seg frelsesarmeen i Norge. Offiserene i frelsesarmeen fyller en rekke ulike funksjoner i frelsesarmeen, men offisersutdanningen forbereder offiserene til å fungere primært som religiøse- og administrative ledere.

Prosjektet baserer seg på en presentasjon av data samlet gjennom intervjuer med tolv individuelle offiserer i tillegg til et gruppeintervju med fire deltakere.

Dette prosjektet bidrar med en beskrivelse av offiserene gjennom et forsøk på å forklare deres motivasjonen for tjenesten i tillegg til opplevelsen av å være kallet til tjeneste. I tillegg fokuserer dette prosjektet på to områder av ledelse, nemlig strategier og menneskelige ressurser.

Kallet beskrives som en essensiell faktor for å bli offiser og for å fortsette i tjenesten, men muligheter for innflytelse i tillegg til menneskelig samhandling nevnes som sentrale faktorer for hvorfor offiserene fortsetter arbeidet som offiserer. Materialet indikerer at kallet oppleves som viktigere tidligere i karrieren, spesielt ved situasjoner offiserene identifiserer som utfordrende og/eller stressende. Dette inkluderer aspekter ved frelsesarmeen som beordringssystemet.

I forhold til strategiutvikling viser materialet at strategiene i frelsesarmeen utvikles på ulike trinn innad i organisasjonen. Offiserene beskriver arbeidet som autonomt, med lite innvirkning fra egne ledere, både i utformingen av strategi og ved avgjørelser relatert til bruk av arbeidskraft.

Dette prosjektet er relevant for religionsstudier av to primære årsaker. Først og fremst tar dette prosjektet utgangspunkt i frelsesarmeen, en organisasjon det er gjort lite forskning på, og spesielt i en rent norsk kontekst. For det andre benytter oppgaven prinsipper fra ledelsesstudier, et studiefelt som sjelden har vært benyttet til å belyse problemstillinger man vanligvis forbinder med religionsstudier.

Acknowledgements

I wish to express my sincere gratitude to the participants in this project, and particularly to those who expressed initial skepticism, but nevertheless chose to partake. You know who you are, and I hope that I have produced a paper in which you find value.

I have received financial support from the Faculty of Humanities at the University of Bergen in order to gather the data for this project, and for that I am grateful.

Thanks to my fellow master students for your opinions on this project, particularly to Alise Kjerpeseth and Aina Holmefjord for providing a thorough commentary.

Thanks to Håkan Rydving, Richard Natvig, Marie von der Lippe, Lisbeth Mikaelsson and Jane Skjoldli for their ideas and opinions regarding this project.

A special thanks to Michael Stausberg, without whom this would not have been much of a project at all. Thanks for endless reviews past scheduled hand-ins, thanks for putting an end to sub-par ideas, but most of all, thanks for expanding my ambitions for this project. Supervision comes in many shapes and forms, but know that I have enjoyed yours a great deal, and for that I am grateful.

Thanks to my family for much needed cheer and thoughtfulness throughout the conduct of this project. When the outlook was grim, you provided the enthusiasm and positive thoughts, and for that I am thankful. Your enthusiasm for education and academical achievements were fundamental in making this project a reality.

Finally, I would like to thank my lovely wife and muse, Andreea Dolnicanu, for providing thorough teasing and mockery of my project, spurring the much needed attitude to see this project through. Thanks for providing a thorough read through of the project in its final stages, correcting the language and content where needed.

Part I: Background

Chapter 1 - The Salvation Army

In this chapter, a brief history of the Salvation Army as well as a brief description of the organizational structure will be provided.

Since its inception in London, the Salvation Army has become a worldwide organization with several defining characteristics, including a pseudo-military organizational structure developed in Victorian Britain.

While maintaining a strong presence in Norway, the Salvation Army remains largely under-researched, particularly under the framework of this project.

A Brief History of the Salvation Army

The story of the formative period of the Salvation Army is commonly narrated as the story of Catherine Booth (1829 – 1890) and her husband, the Methodist preacher William (1829 – 1912).¹ In 1865, they began the precursor to the Salvation Army - the independent humanitarian and preaching mission named the East London Christian Mission - among the poor and destitute of east London (Elstad 2008: 245). The organization expanded rapidly, and when it surpassed the bounds of east London, the organization was renamed the Christian Mission (Eason 2003: 44).

The Christian Mission was part of a broad evangelical missionary effort to reach the urban working class, and its theology drew on Methodism, American revivalism and the holiness movement (Walker 2001: 42). The Christian Mission differed from other home missions in the authority it granted women, its emphasis on holiness theology and revivalist methods, its growing independence, and its strict

¹ See Agger 1997; Enstad 2012; Garipey 2009; Hill 2006; Norum 2000.

hierarchical structure – features distinguishing it from contemporary competitors (Walker 2001: 42). The movement grew rapidly: in 1865, it was a local, East London organization that rented out rooms for Sunday services – but already by 1879, the renamed Salvation Army had 72 stations in London, the Midlands, the North, and the Northeast, numbers that grew to 172 stations and 363 officers a year later (Walker 2001: 42). As the organization grew, William Booth determined that the democratic system borrowed from the Methodists for the first fourteen years had to be abandoned in favor of an autocratic and hierarchal structure (Walker 2001: 42). The mission was later reorganized in a quasi-military structure and took the name the Salvation Army in 1878 (Elstad 2008: 245). By December 1886, the renamed Salvation Army had 1749 corps and 4192 officers in the Great Britain, and 743 corps and 1932 officers abroad (Walker 2001: 42).

The move towards an organizational structure inspired by the military happened for several reasons. First and foremost, the New Testament supported the commonplace use of warfare rhetoric during the formative period of the Salvation Army (Garipey 2009: 15). Militarism and jingoism were in the air, with Britain fighting small colonial wars, the Volunteers a contemporary phenomenon, and the church employing the fashionable language of war, in phrases such as ‘onwards Christian soldiers’ (Hill 2006: 80). As a result, pseudomilitary terms for religious practices were developed in accordance - prayer times became ‘knee drills’, and giving of tithes in envelopes was referred to as ‘firing cartridges’ (Garipey 2009: 17). Similarly, buildings were called ‘citadels’, local congregations were named ‘corps’, members became ‘soldiers’, and lay leaders were described as ‘sergeants’, commonly organized under a ‘sergeant-major’ (Garipey 2009: 17). Inspired by Sir Wolseley’s *Soldier’s pocket book*, an instructional book for soldiers in the regular army, a number of copies of *Orders and Regulations* emerged as editions both for soldiers and officers in the Salvation Army after 1878, a book that described a ‘military etiquette’ for members of the Salvation Army, stipulating conditions for membership, soldierly conduct, and advice on personal hygiene and health (Garipey 2009: 17).

Soon after, a system of rank inspired by the military emerged, with full-time leaders designated officers with a hierarchy of ranks from lieutenant to

commissioner (Gariepy 2009: 17). With the organization of the Army into Divisions under Divisional officers in 1880, a quasi-episcopal structure came into being (Hill 2006: 80). International expansion in the 1880s brought about the three levels of command that still exist – territorial, divisional, and corps (Hill 2006: 80). In 1882, the enrollment was formalized and all new soldiers were required to sign a document called the ‘Articles of War’ (now also known as ‘A Soldier’s Covenant’), essentially a declaration affirming a profession of personal salvation, a pledge of separation from the world and of loyalty to Christ, support to the Army, and acceptance of the Army doctrines (Gariepy 2009: 18).

One of the most formative and successful measures of the Salvation Army was its initiation of female preaching (Eason 2003: 153). The Salvation army emerged as a notable product of late Victorian Protestant revivalism, and due to its evangelical roots it required all devoted Christians, men and women, to engage in religious work such as proselytizing (Eason 2003: 153). Comparatively, allowing women to preach publicly was a highly progressive stance on female opportunities. A few women in Unitarian and Congregationalist circles, which were known for their liberal and progressive views, would begin to enjoy pastoral responsibilities only in the early twentieth century, long after female Salvationists had stepped onto the platform (Eason 2003: 153). However, women were not limited to preaching in streets as members of the Salvation Army. Women belonging to the organization possessed the right to hold any office in the hierarchy, from that of Soldier to that of General. Claiming that St. Paul’s words in Galatians 3:28 referred to the eradications of gender barriers within the church, early Salvationist publications stated that Army leadership positions were equally available to both sexes (Eason 2003: 154).

The motto *blood and fire* originated during this time, and describes two central understandings within the Salvation Army: First and foremost, salvation was reached through the blood of Christ, and secondly, the fire in the Holy Spirit spurred action (Elstad 2008: 245). Theological questions were of less import, as William Booth believed that the effort should be spent on social work and preaching the gospel, rather than quarrelling over dogmatic disputes. However, eleven core doctrines were established in 1878 (Elstad 2008: 245). By 1880 the organization

was established in the US and Australia; in 1881 in France; 1882 in Canada, Switzerland and Sweden – by 1888, the Salvation Army had spread to all five continents (Elstad 2008: 245).

As part of a period of rapid growth both in England and internationally, the organization came to Norway in 1888 (Frelsesarmeen 2014 - *Til Norge*). In the year before, the leader of the Salvation Army in Sweden, Hanna Ouchterlony, had sent an officer to Norway on a reconnaissance mission, and that officer came into contact with motivated groups for the initiation of a Norwegian branch of the Salvation Army (Frelsesarmeen 2014 - *Til Norge*). Norway proved fertile ground for new Christian movements in the 1880s. The Conventicle of 13th of January 1741 (*Konventikkelplakaten av 13. Januar 1741*) had secured a monopoly on religious services in favor of the state church, but was removed in 1842, and in 1845 a new law (*Dissenterloven*) was implemented that allowed dissenting religious groups to practice their religion on par with the members of the state church (Norum 1987: 20). Following the implementation of the new law, belonging to the Evangelical-Lutheran Church of Norway no longer remained a requirement in order to maintain Norwegian citizenship (Elstad 2008: 246).

After a strong initial recruiting phase in Oslo, the Salvation Army spread to other Norwegian cities. The first was Arendal, and then groups were formed in Kongsberg, Horten, Drøbak, Hønefoss, Drammen and Kongsvinger (Frelsesarmeen 2014 - *Til Norge*). Within the first year, ten corps were established and there were approximately thirty officers serving in Norway (Frelsesarmeen 2014 - *Til Norge*). Twenty-five years after the official opening in Oslo, ninety-three corps had been established in Norway (Frelsesarmeen 2014 - *Til Norge*). The first slum station opened in Oslo in 1891, with another opening in the same city in December the same year (Norum 1987: 71 – 73). Slum stations were organized in Trondheim and Bergen in 1892, while a fifth opened in Stavanger in 1893 (Norum 1987: 73). Since, slum stations have been organized in many cities around Norway, particularly in the aftermath of World War 2 (Norum 1987: 195).

In 1913, 25 years after its introduction to Norway, there were 93 active corps, with the yearly report stating that within these corps there had been held close to

60 000 meeting for children and adults, with attendants totaling 3 500 000 for the year (Norum 1987: 107 & 108). Diane Winston, a professor in media and religion at the University of Southern California, describes the 1920s as a period of growth for the Salvation Army in the United States, with membership numbers doubling in the period between 1916 and 1926 (Winston 1999: 228). In this period, the fundraising efforts provided an increase in the net assets, properties and number of buildings owned by the Salvation Army, and as a result, the social programs and evangelical activities thrived during the 1920s (Winston 1999: 228).

The first meeting organized by the Salvation Army in Iceland was held in 1895, and on the Faroe Islands in 1924 (Norum 1987: 157 & 158). The administration of these was organized under the Denmark territory in their formative period, before organizing directly under the International Headquarters as independents. From 1934 onwards, both have sorted under the headquarters in Norway, forming a collective territory covering all three countries (Norum 1987: 158).

The Second World War had a large impact on the Salvation Army. In the United States, the Salvation Army, the YMCA, YWCA, the Jewish Welfare Board, the Catholic Community Service, and the Traveler's Aid society agreed to provide joint welfare, recreational, and spiritual services, forming the *United Service Organization for National Defense* the largest interfaith program ever undertaken (Winston 1999: 240). When the war ended, the Salvation Army was in a much different position than it had been in pre war years – when the Army asked New Yorkers to contribute to its 1945 annual campaign, leaders sought only a third of their budget from donations, a much less ambitious figure than previously sought (Winston 1999: 241). The rest of the budget was to be financed by the social services, which had been strained by the war effort itself – the number of cadets had fallen significantly, and the scarcity of male officers as a result of mobilization for the war effort, forced the closing of and consolidation of many local corps and service centers (Winston 1999: 241).

Following the wartime and rebuilding efforts following World War 2, the annals of the Norwegian Salvation Army bears witness to lower levels of enthusiasm

regarding the Salvation Army ministry and social work in the wider society during the late 1950s and 1960s (Norum 1987: 201 - 202). Norum, a Salvation Army officer and historian, writes of a 'spiritual indifference' coloring the period as a whole, and explains this with a widespread secularization process in the western world (Norum 1987: 201 - 202). In addition, the period is marked by changes in pattern of settlement throughout Norway, with an overall decrease in Salvation Army presence in the northern provinces, following the decrease in population in those areas (Norum 1987: 203). On a related note, the Salvation Army entered the church growth movement 1976, with Gernal Eva Burrows conveying an international strategy for growth in 1989, effectively embracing several principles of the church growth movement and new strategies, including telemarketing (Garipey 2009: 254).

In 1965, it was decided to extend the length of the training period for officers to two years, up from the one-year training course provided up until that point (Norum 1987: 211). This development was effectively a response to developments in secular society, requiring social workers to have attended longer education in order to effectively carry out a larger variety of services, and this in turn affected the officers and the services they were able to provide (Norum 1987: 211). In 1966, as an extension of the focus on social work, a contract was signed with the civil defence ('Sivilforsvaret'), establishing that the Salvation Army, in periods of war and disasters during times of peace, would provide assistance to the civil defence with humanitarian and social aid (Norum 1987: 213).

In 1974, *Frelsesarmeens Folkehøyskole* was established at Jeløya on the outskirts of Moss (Norum 1987: 218 & 219). Initially intended to function as a college for young adults, it was later joined by *Jeløya Kurs- og Konferansesenter*, in 1977 (Norum 1987: 221). Due to the latter, the Salvation Army was able to offer a one-week course for all officers in the territory, and in 1980, a four-week bible study was offered at the facilities (Norum 1987: 221). The officer academy was opened in 1983 (Norum 1987: 229).

At the leadership conference in 1975, a committee was organized in order to address the relation between the Salvation Army, the state and the Church of Norway, resulting from a larger debate as to the position of the Church of Norway,

and surmounted to a larger report seeking the government to provide a clearer framework under which religious organizations such as the Salvation Army could maneuver (Norum 1987: 232). In 1978, the Salvation Army altered the commissioning statement in order to reflect that the commission not only admitted the recipient to officership, but also that the officer was ordained, and therefore held clergy credentials (Gariepy 2009: 21). The Salvation Army was recognized officially as a religious organization by Norwegian authorities in 2005 (Store norske leksikon).

A Brief Organizational Profile

The Salvation Army is a Christian denomination and international charitable organization. It is based on mainstream Methodist theology, although it remains a distinct entity with the Methodist framework as it keeps a distinct leadership structure and practice. The Salvation Army is an evangelical denomination with a Wesleyan holiness emphasis (The Salvation Army Year Book 2014: 6). The aims of the Salvation Army are twofold: first, the Salvation Army aims at bringing salvation to those the organization interacts with, and secondly, it provides supporting measures to the poor and destitute, such as shelters, disaster relief and, in developing areas, humanitarian aid (BBC 2009 – *Salvation Army*).

The governance of the Salvation Army is military-like and autocratic in nature, functioning on an officer-leader model, with appointed officers as their functioning leaders (The Salvation Army Year Book 2014: 6)². The implications of this is that all newly commissioned officers must have foundation level

² In the mind of Catherine Booth, the Salvation Army was a Christianizing and civilizing force, able to turn the masses into reliable employees and loyal citizens – in its formative period, the Salvation Army was avowedly autocratic in nature, even boasting of its ability to elicit unquesting obedience from its members (Eason 2003: 17).

competencies in pastoral ministry, social service with social action, and as a missional leader/manager (The Salvation Army Year Book 2014: 6).

Established in 1904, the High Council (comparable to the College of Cardinals of the Roman Catholic Church) constitutes the highest level of the Salvation Army leadership. It is the constitutional body that elects the general at the retirement of the existing officeholder - it may also remove generals who can no longer fulfill their duties (Garipey 2009: 90). Originating primarily as an entity to handle a situation in which the General was unfit or incapable of handling the duties associated with the office, developments throughout the 20th century have moved substantial power from the General to the High Council, including setting an age limitation (68 years) and a term limit (5 years) on the office (Garipey 2009: 94). The council consists of all Commissioners on active service and of all other territorial commanders who have held the full rank of Colonel for two years or more (BBC 2009 – *Salvation Army*).

The International Headquarters supports the leadership of the general, promotes the spiritual life of the organization, provides overall strategic leadership, and sets international policy; in addition, it gives direction by means of appointments and delegation of authority, provides guiding visions and initiatives, and coordinates the worldwide sharing of financial resources, knowledge and expertise (Garipey 2009: 107/108) The Chief of Staff is appointed by the General and functions as the second-in-command of the Salvation Army – he or she holds the rank of Commissioner, and acts as the Chief executive of the Salvation Army (BBC 2009 – *Salvation Army*). The General directs Salvation Army operations throughout the world through the administrative departments of International Headquarters, based in London (BBC 2009 – *Salvation Army*). Soldiers are church members of the Army, officers are full-time commissioned and ordained leaders (Garipey 2009: 111). More recently a lay members, ‘adherents’ has been introduced for those who claim the Salvation Army as their church but do not take the step of full soldiery with its more rigorous requirements (Garipey

2009: 111). The rank of 'auxiliary captain' was introduced in 1975 to accommodate older recruits, and employees recognized as ministers but not required to undergo cadet training nor have full officer rank (Gariepy 2009: 111/112). The rank of lieutenant was reinstated for commissioned officers, with cadets commissioned as lieutenants and eligible for captain rank in five years, with promotion to major possible after fifteen years of evaluation and service (Gariepy 2009: 112).

The basic worship and service unit of the Salvation Army is the corps, or the community center (Gariepy 2009: 111). It has been the primary source of conversions and recruitment, as well as the venue and center of administration and services within the religious community (Gariepy 2009: 248). The corps provide a variety of local programs, ranging from religious services and evangelistic campaigns to family counseling, day-care centers, youth activities, and general programs (Gariepy 2009: 111). Corps also supervise community services such as emergency relief, social services, youth services, and sometimes a thrift shop (Gariepy 2009: 111). Rehabilitation centers and hostels around the world include residency and recovery programs for substance abusers and others with problems that prevent them from independent living – these come under their departmental leadership within a territory (Gariepy 2009: 111).

One identifiable strand in the Army's officer ethos, a characteristic inherited from its non-conformist, sectarian forebears, is the 'call' (Hill 2006: 85). In the vocabulary of the Army, officers are 'called' to service, describing an understanding of their work as covenant rather than a career, and a vocation rather than a occupation (Gariepy 2009: 115). However, Hill, as well as some of those interviewed for this project, notes that the calling has been less emphasized in recent times (Hill 2006: 299/300). Hill notes that whereas the traditional acceptance of officer-conditions, obedience and appointability was seen as a sign of spirituality, more recent generations tend to believe that taking responsibility for discerning god's will for one's own life is a greater mark of christian maturity (Hill 2006: 300).

The names of the different tiers of leadership within the Salvation Army is inspired by terms derived from a military context, and as such, its associates describes themselves as 'soldiers', 'officers' and 'adherents' – all of whom identify as 'salvationists' (BBC 2009 – *Salvation Army*). The military metaphor has a long history in Christianity, which sees the Church engaged in spiritual warfare (BBC 2009 – *Salvation Army*). It was used both in the Old the New Testaments of the Bible and many Christian writings and hymns use the military imagery (BBC 2009 – *Salvation Army*). The Army uses military features such as uniforms, flags and ranks to identify, inspire and regulate its activity (BBC 2009 – *Salvation Army*). Catherine Booth stated the following on the topic:

Soldiers of Christ must be abandoned to the war. They must be thoroughly committed to God's side; there can be no neutrals in this warfare.

When the soldier enlists and takes the Queen's shilling, he ceases to be his own property, becoming the property of his country, going where he is sent, standing at any post to which he is assigned, even if it be at the cannon's mouth. He gives up the ways and comforts of civilians and goes forth with his life in his hand, in obedience to the will of his sovereign.

If I understand it, that is just what Jesus Christ demands of every one of his soldiers, and nothing less (BBC 2009 – *Salvation Army*).

Only officers are counted as full members of the Salvation Army (BBC 2009 – *Salvation Army*). Salvation Army officers are ordained ministers of religion, and can conduct weddings and funerals (BBC 2009 – *Salvation Army*). Salvation Army officers were not always regarded as ordained, but in 1978 the Army modified the commissioning ceremony, a change that was confirmed in 2002 (BBC 2009 – *Salvation Army*). However, the Salvation Army does not make a sharp division between the ordained officer and the lay believer in this regard – all believers are members of the 'priesthood', and the organization believes that all soldiers could theoretically carry out any ministry that an officer could, except where secular law rules otherwise (BBC 2009 – *Salvation Army*). Soldiers have also been commissioned as officers based on the understanding within the organization that the individual is called to particular types of ministry, such as preaching, evangelization or administration, and having become commissioned officers

in this manner, wield authority within the organization (BBC 2009 – *Salvation Army*).

A salvationists who accepts to become officers receives training lasting two years (BBC 2009 – *Salvation Army*). In Norway, this is conducted at Officer School of the Salvation Army, located at Jeløya, on the outskirts of Moss. At the end of the training period, cadets sign a covenant with god and the Salvation Army in private (BBC 2009 – *Salvation Army*). This is followed by a public ceremony in which the officers become ordained, commissioned and appointed as ministers of the Salvation Army (BBC 2009 – *Salvation Army*).

Commission, Covenant and Undertakings are the three instruments defining and documenting the relationship between the officer and the organization, although the Covenant is, strictly speaking, an agreement with God rather than with the Army (Hall 2006: 88). Rank is conferred with a 'commission', which constitutes the authority of the officer to act (Hall 2006: 88). The 'Undertakings', pertaining to the acceptance of Orders and Regulations for officers, included promises to work a certain number of hours per day, that gifts would not be accepted, that no other trade or moneymaking activity would be engaged in and that courting and marriage regulations would be observed (Hall 2006: 89). Every officer signs the same commitment before his or her ordination, titled 'My Covenant' (Garipey 2009: 115). On the basis of these documents, Salvation Army officers could be described as clergy, and like other clergy fell within the category of 'employed by god', hence securing the Army against legal action by officers in common law legal jurisdictions (Hall 2006: 91).

The work of the officers is closely related to its structure, in that the organization has a much more extensive bureaucracy than the majority of denominations (Hall 2006: 302). Only about half of Salvation Army officers are found in roles related to 'field' or corps work, i.e what might be described parish, congregational or evangelical activities, while an almost equal number are engaged in social or welfare activities and in administration, as well as in a great variety of specialist roles (Hall 2006: 302). Stating that the chief function of officers is to function as leaders thus becomes difficult, as the Salvation Army includes numbers

of people who hold ranks but whose function is to support and follow rather than to lead (Hill 2006: 303). One idea that was brought up by the officers interviewed for this project was that officers are leaders, but this must not be understood as a requirement for functioning as a leader in the Salvation Army: there are presently an increasing number of people who are not presently officers but who serve in leadership roles within the Army (Hill 2006: 303). Hill's results show that a variety of attempts to define the officer role as superior to that of soldiers were unsuccessful, due in large to the rejection of the presupposition that certain functions within the army could only be handled by officers (Hill 2006: 302).

The core doctrines of the Salvation Army are set out in its eleven articles of faith, which can be found in Appendix C. Booth's earliest East London Christian Revival Society had appropriated seven doctrines by 1866, but by 1870 the doctrines expanded to ten – later, the doctrines of sanctification was added, and the Deed Poll of 1878 affirmed the eleven doctrines as intrinsic to the Salvation Army (Garipey 2009: 59/60). These articles of faith were interpreted in its official book of theology, the Handbook of *Doctrine*, which appeared in 1923 and was updated in 1969 (Garipey 2009: 60)³.

The Salvation Army became a member of several organizations during the 20th century. The Army was a founding member of the World Council of Churches (WCC) in 1948, though it now keeps a 'fraternal' associate with the organization following differences with the WCC on issues such as the nonobservance of sacraments (Garipey 2009: 63). Today, the Army maintains observer status with the WCC, with one officer present who is not eligible to vote (Norum 1987: 233). It also became part of several ecumenical organizations, including the International Holiness Association (renamed Christian Holiness Partnership in 1997) in 1960 (Garipey 2009: 63).

Unlike other Christian churches, the Salvation Army does not recognize any sacraments, such as baptism or communion, as essential. The Salvation Army does not teach that sacraments are wrong, but it believes that they are unnecessary, and

³ See also appendix C.

may be unhelpful to some (BBC 2009 – *Salvation Army*). Early Salvationists were concerned that many Christians had become too attached to rituals as outward signs of spiritual grace – hence, the Salvation Army placed the emphasis on personal faith and on a spiritual relationship with God which doesn't depend on anything external (BBC 2009 – *Salvation Army*). Modern day Salvationists avoid sacraments for the following reasons:

1. The most a sacrament can be is a symbol
2. Meaningful symbols can very easily become meaningless rituals
3. Sacraments can't change the heart and life of a person – that can only happen through faith in Jesus Christ.
4. Jesus did not intend to create any sacramental ceremonies, and there is little or nothing in the Bible to support sacraments
5. Sacraments have proved divisive in Christian history
6. Sacraments are an element of Christianity that may obstruct the conversion of those who have abandoned more formal churches (BBC 2009 – *Salvation Army*).

Due to these perspectives, the Salvation Army does not hold communion or any other form eucharistic service.

On a global scale, the Salvation Army is divided into five zones (Africa, Americas and Caribbean, Europe, South Asia, and South Pacific and East Asia), which is then subdivided into territories (Garipey 2009: 111). Territories operate under the broad general policies established by the International Headquarters (Garipey 2009: 111). The leader of each territory, although operating with significant autonomy, is ultimately responsible to International Headquarters (Garipey 2009: 111). Norway, together with Iceland and the Faroe Islands, constitutes one territory. This territory is divided into seven divisions, six of which divides Norway into separate areas (Frelsesarmeen 2013 - *Organisering av Frelsesarmeen*).

Internationally, the Salvation Army works in 126 countries, with 26.357 officers of whom 17.105 are in active duty while 9.252 are retired (The Salvation Army Yearbook 2014: 20). There are 1.150.666 senior soldiers and 368.749 junior soldiers currently engaged in the Salvation Army, with 169.144 adherent members and 108.786 employees in total (The Salvation Army Yearbook 2014: 20). Currently,

there are 15.409 corps, outposts, societies, new plants and recovery churches internationally, with 1.525 thrift stores and charity centers, 10.859 corps-based community development centers serving a total of 1.087.781 beneficiaries and clients (The Salvation Army Yearbook 2014: 20).

Within the Norway, Iceland and The Færoes Territory, there are currently 369 officers, of whom 157 are currently in active duty and 212 are retired (The Salvation Army Yearbook 2014: 179). There are 15 cadets in training, and a total of 1.211 employees within the territory (The Salvation Army Yearbook 2014: 179). Of lower ranking members within the community, there are 4.737 senior soldiers, 1.617 adherent members and 40 junior soldiers, with 19 officers currently serving outside the territory itself (The Salvation Army Yearbook 2014: 179). The territory consists of 104 corps, 326 outposts and 28 institutions (The Salvation Army Yearbook 2014: 179).⁴

In Norway, there are 57 social institutions, 6 division offices, 2 volunteer centrals, 3 schools, 42 Fretex stores and 1.400 boxes for gathering clothes (Frelsesarmeen 2014 - *Frelsesarmeen i tall*). When including the various employees in the work market programs, there are 2.500 employees in the Norwegian divisions of the Salvation Army (Frelsesarmeen 2014 - *Frelsesarmeen i tall*). In 2010, there were 3.619 youth members in the Salvation Army in Norway (Frelsesarmeen 2014 - *Frelsesarmeen i tall*). In the same year, the Salvation Army had 1 130 000 000 NOK in total revenue in Norway (Frelsesarmeen 2014 - *Frelsesarmeen i tall*). The numbers reveal a significant organization, both in Norway and internationally.

Previous Research

Given the substantial size of the Salvation Army, surprisingly little research has been done on this organization. Internationally, some research has been

⁴ When including slum stations.

conducted, but in the Scandinavian context (and particularly here in Norway) the organization remains largely unexplored.

Mark Eason, in his *Women in God's Army: Gender and Equality in the Early Salvation Army*, researched the formative history of the Salvation Army from the perspective of gender studies. Harold Hill, in his *Leadership in The Salvation Army: A Case Study in Clericalisation* (2005), studied leadership in the context of clericalisation within the Salvation Army. However, this work was done within the framework of theology, while Harold Hill himself has been a Salvation Army officer since 1972. Similar insider perspectives can be found within the PhD thesis submitted by Terrence Grey (2011), who discussed discursive identity formation in the Salvation Army. Robert A. Watson (2012), another insider (Retired National Commander, USA), has written the book *Leadership Secrets of the Salvation Army*, discussing leadership efficiency in the context of personal conduct and organizational strategy.

In Scandinavia, Bente S. Gundersen submitted a masters thesis on the social projects that the Salvation Army conducts, in a theological context and from an insider perspective (Gundersen 2005). Lillian Jakobsen submitted a masters thesis on preaching in the Salvation Army, also in a theological context but from an outsider perspective (Jakobsen 2010). Rune Rasmussen Isegran, now serving as the rector of the 'Medarbeiderskolen' in the Norwegian Salvation Army, wrote a masters thesis on leadership roles in the Salvation Army (Isegran 2009). Arne Olsson, through the Institute of Theology at Uppsala, discussed the topic of ecclesiological reflections in the Salvation Army (Olsson 2011).

Given the limited research available, the Salvation Army, both in an international perspective, a Scandinavian context, and certainly within the Norwegian academia, remains an under-researched territory, not only within the theoretical framework of this paper.

Chapter 2 – Leadership and Religion

In this chapter, a brief explanation of my personal motivation for this project will be provided, in addition to brief explanations of the concepts of *strategy* and *human resources*. A summary of the current status of the fields of spiritual leadership and workplace spirituality is provided, as well as a summary of sociological perspectives on leadership.

The primary motivation for this projects stems from an interest in religious leaders and their impact on faith-based organizations.

Strategy is interesting in the context of faith-based organizations such as the Salvation Army because it can be unclear where in the organization strategy is developed, and by whom. In addition, a core aspect of the process of strategy formulation is *vision*, which provides valuable information in deciphering the direction in which the organization is led and is being developed.

Human Resources is primarily concerned with the use of development of the human assets of an organization, ranging from volunteers to senior management. As leaders, such as the officers, are often charged with the responsibility for deciding the direction and content of work, a human resource perspective yields information as to which work tasks are prioritized over others, and why.

Spiritual Leadership and *Workplace Spirituality* are emerging fields in which spirituality and religion are prominent topics discussed in relation to management theory, and provide a point of entry for scholars of religion interested in topics of religious leadership. However, both carry certain problematic notions, in that they have been championed by scholars seeking to advance the inclusion of spirituality in the workplace, a normative stance problematic in the study of religion.

Further Perspectives on Religion and Leadership summarizes sociological perspectives on religious leadership.

Personal Motivation

Leadership perspectives and research increasingly draw on a broad range of disciplines, including (social) psychology, sociology, history, political science, anthropology, cultural studies, philosophy, education, health and social welfare and military studies (Bryman, Collinson, Grint, Jackson & Uhl-Bien: IX). As such, it finds support in many of the academic fields that also provide perspectives on religion. As an intellectual discipline, an area of research and indeed as a practical activity, leadership is increasingly recognized as a critical factor in all forms of organization: formal and informal, business and public, civilian and military, historical and contemporary, the arts as well as the sciences, and 'for profit', 'not for profit', and voluntary organizations (Bryman, Collinson, Grint, Jackson & Uhl-Bien: IX).

While leadership is a diverse subject incorporating many interesting subjects and spanning topics of interest to this master student, the main motivation for this project stems from a particular interest in religious leaders and the leadership of religious organizations. One of the fascinating aspects of leadership and religion is the impact leaders and leadership have on religious organizations, and in particular, how the leaders influence the direction of organizational efforts. Whether this be through the implementation of organizational strategy, representation of organizational values or the development of an organizational vision (or, indeed, the absence of all of the aforementioned factors), gaining insight as to how leaders and leadership influence the organizational efforts and the effects that leadership has on faith, beliefs and overall religiosity of the ordinary members of religious organizations has always been intriguing.

In light of these interests, this project seeks to offer an analysis of leadership as conducted and developed in the Salvation Army. A thesis on the topic of leadership in an organization such as the Salvation Army should be relevant, because it provides reflections on the role that leaders have on religion, within a geographically limited organizational framework (the Norwegian Salvation Army) of a world wide religious organization with a clear leadership structure.

Strategy

The word 'strategy' originates from the Greek word *strategos*, a word that, at the time, was associated with the role of the General of the Army as head of strategic matters on the combat field (Roos, Roos, von Krogh & Fernström: 18). With its military origin in mind, it is perhaps easier to contextualize the differentiation the field of strategy makes between what constitutes *tactics* and what constitutes *strategy*: while the former is associated with more short-term and specific activities, the latter revolves around overarching and long-term objectives and activities (Roos, Roos, von Krogh & Fernström: 22). Many of the strategic terms currently in use today derive from the subject of military strategy, from which strategy in a wider, organizational framework has since been developed (Roos, Roos, von Krogh & Fernström: 18).

Today, with the widening of its applicability, strategy has become a more complex construct. There are many definitions from different authors in the academic literature on what constitutes a strategy; however, there is no agreed definition on this term, due to the richness and the many different connotations and interpretations thereof (Varbanova 2013: 121). For instance, a central divide in the study of strategy revolves around to degree to which any given strategy is deliberate or emergent; similarly, there are questions regarding the extent to which organizations are able to determine strategies without taking into account wider societal trends and forces, and in particular the economic, legal and political frameworks within the countries in which they are located (Marchington & Wilkinson 2012: 7). However, the majority of definitions connects the term with the long-term objectives of an organization and interprets it as a direction, an approach or a way by which these objectives should be reached (Varbanova 2013: 121). Resulting from an analysis of the organization and the context in which it operates, the process of formulating strategic aims is heavily influenced by organizational values, missions and objectives (Varbanova 2013: 121). It is, however, seldom accurate to describe strategy in an organization as a singular construct. More often, the strategy of an organization is best described as a strategic portfolio, consisting of

a set of chosen strategies that could respond to a multitude of scenarios at different tiers in the organization (Varbanova 2013: 121).

Some definitions of strategy, and the leadership thereof, reflect a view that strategy is primarily developed at the top tiers of the organization, maintaining that it is at the top levels of the organizations that meaningful strategies are formulated. However, while such definitions of strategy can be apt at contextualizing strategy as developed and formulated at a specific tier of the organization, some definitions maintain that it is there, and only there, that strategy is formulated. Consider the following definition:

The study of strategic leadership is focused on leaders who have overall responsibility for an organization, such as executives, top management teams, and boards of directors (Phipps 2012: 180).

Such definitions are unfortunate, as strategy and strategic leadership can be formulated and carried out for- and by individual departments and divisions within the organization itself, as well as be developed within these. Strategy is a multidimensional concept and, despite common usage of the term, is more complex than a simple military analogy implies. Strategies emerge within organizations rather than being set merely by senior managers (generals) and cascaded down the hierarchy by more junior managers to the workers - the troops (Marchington & Wilkinson: 3). In addition, strategies are also influenced by wider societal objectives, legislative and political frameworks, social and economic institutions, and a range of different stakeholder interests in the widest sense of the term, including customers, local communities, the environment and the workers involved (Marchington & Wilkinson: 3 & 4). One definition that avoids these pitfalls while setting some basic requirements for the term, explains that:

A strategy entails a sequence of planned measures, that are pre-determined and that is adopted in order to achieve a specific objective (Roos, Roos, von Krogh & Fernström: 12).⁵

⁵ My translations.

In understanding what separates one organization from another, the term 'organizational identity' is sometimes used. Organizational identity is defined as: a) what is taken by organization members to be *central* to the organization, and b) what makes the organization *distinctive* from other organizations (at least in the eyes of the beholding members, and c) what is perceived by members to be an *enduring* or continuing feature linking the present organization with the past - and, presumably, the future (Rughase 2006: 15). Organizational identity is a strategic issue because it is very much connected not only with the internal values and mission of an organization, but also with its reputation, image and public perception (Varbanova 2013: 60). In establishing an organizational identity, an organization must identify with a core set of values, missions and objectives. These can be short or rather extensive, but most can be deduced into a core construct known as a *mission statement*. A mission statement is essentially a unique, specific and positive message (Varbanova 2013: 58).

In the practice of management, the terms vision and mission are considered synonyms, but there are key differences, even if both are interconnected; the mission, or the purpose, is the reason for existence, the fundamental value system of an organization, which expresses its essence and unique characteristics (Varbanova 2013: 60). The organizational mission mirrors the current situation and at the same time reflects the future (Varbanova 2013: 60). An organization's vision, on the other hand, targets mainly the future, expressing the ideal desired portrait of the organization. In short, the vision shows what an organization could achieve in a much longer time period if it follows its mission (Varbanova 2013: 60). Values, in a management perspective, can be understood as acceptable common beliefs, standards and norms on how people within an organization should behave, collectively and individually (Varbanova 2013: 63).

In this thesis, the focus revolves around strategy formulated on the lower levels of a religious organization. At the most basic unit in the Salvation Army, the corps, the officer (or leader, should there be a lack of available officers) is responsible for the overall processes of setting strategic objectives of the corps that

he or she leads, though the process includes the corps as a whole⁶. With the aim at providing an account of what constitutes the organizational identity of the Salvation Army in mind, officers of the Salvation Army were interviewed on topics such as visions, strategic directives from their leaders, as well as challenges associated with these directives and the handling thereof. In addition, the officers were asked to provide examples of their own strategic aims in their work as officers of the Salvation Army.

Human Resources

The human relations movement is viewed as the precursor to the contemporary disciplines of human resource and human resource management (Austin & Scott 2007: 328). The term human relations movement refers to a group of researchers studying organizational developments, and in particular, the behavior of people in groups. The human relations movement originated in the Hawthorne studies of the 1930s, which examined factors such as social relations, motivation and employee satisfaction in the context of factory productivity (Austin & Scott 2007: 328 - 330).⁷ The human relations movement focused on the psychology of the workers and how the workers fit in the context of companies while attempting to distance themselves from the view of workers as

⁶ Officer 7 briefly describes this in the quote on page 80/81.

⁷ The 'Hawthorne studies' refers to a series of studies conducted at the Hawthorne Plant of the Western Electric Company in the 1920s and 1930s. They signaled the first attempt to introduce sociological explanation into the study of workers' behavior (Miller & Brewer 2003: 135). Heavily influenced by Durkheim and Pareto, the studies argued that industrialization causes social disorganization and that the solution in an industrialised society lay in the plant as a harmonious unit with well integrated formal and informal organization where the worker would find emotional security and the social satisfactions that could no longer be found in the family or the other decaying social institutions outside of the plant (Miller & Brewer 2003: 136).

interchangeable and replaceable parts of the organization as a whole (Werner & DeSimone 2012: 7).

Terms such as 'human resources' and 'human resource management' originated in the USA subsequent to the human relations movement, and can be traced back to textbook literature from the mid-1960s (Marchington & Wilkinson 2012: 5). The term 'human resource management' gained popularity in the mid-1980s, and began to replace terms such as 'personell management', in order to refocus the perception of the activities involved as appreciative of the human efforts (Marchington & Wilkinson 2012: 3 & 5). Human resource management was contrasted with 'personell' and 'industrial relations'; the latter was conceptualized as reactive, piecemeal, part of a command-and-control agenda while being short-term in nature, whilst HRM, and the conduct thereof, was considered proactive, integrative, part of an employee commitment perspective and long-term in focus (Marchington & Wilkinson 2012: 5).

Today, human resources, and the management thereof, refer to the policies, practices and systems that influence the behavior, attitudes and performance of the employees (Noe et al. 2013: 8). Practices often associated with HR include the analysis and design of work, determining HR needs (HR planning), attracting potential employees (recruiting), choosing employees (selection), teaching employees how to perform in their jobs, and preparing them for the future (training and development), rewarding employees (compensation), evaluating their performance (performance management), and creating a positive work environment (employee relations) (Noe et al. 2013: 8).

In the day-to-day operations of an organization, the work related to human resources is often more revealing than the strategic imperatives of the organization. While strategic imperatives are often more or less reflected in the cumulative practices and actions of the human resources, human resource strategy has two facets; first, for human resources to be strategic, there must be a connection between the overarching strategy of the organization and its human resources activities - secondly, that connection must have an impact on the results that the organization is producing (Kuvaas & Dysvik 2012: 31). The basic premise of

strategic human resource management is to implement a distinct pattern of planned human resource deployments and activities that enables and aids an organization to achieve its goals as outlined in the overarching strategy (Noe et al. 2013: 75). As such, for human resources to be 'strategic', there must be congruence between the strategy for the human resource activities and the overall strategy of the organization. On a general note, a strategic approach to the management of human resources seeks to proactively provide, organize and develop a competitive advantage through the human assets of the company (Holbeche 2009: 71).

Organizations can represent a variety of relations between the official strategy of the organization and its human resource activities, from situations in which the human resource activities are completely independent to situations in which there are a continuous and equal relationships and influence between strategy and human resources. In between, there can be a 'strategic imperative' based situation, in which only the strategy offers guidance for the human resource activities with the human resources department having very little say in the formulation of the strategy. A fourth variety of relations can be described as a situation in which the human resources department impacts the formulation of the strategy on select subjects, while the strategy fully influence the human resource efforts (Kuvaas & Dysvik 2012: 31/32). As such, an important undertaking in a study of the human resources efforts in any given organization is to research the interconnection between human resource efforts and the overall strategic goals. Only then can there be an understanding for whether or not human resources constitutes a viable supporting effort for the organization as a whole.

Initially, it would perhaps seem counterintuitive that the field of strategy and human resources would have much to offer the study of religion. To take the Salvation Army as an example, the link between the fields become clearer however, when discussing topics such as church growth, which is directly related to both. A book on this topic was written by John Larsson, the 17th General of the Salvation Army, titled *How Your Corps Can Grow: The Salvation Army and Church Growth*, which was published in 1988 and later translated into Norwegian by major Donald Ødegaard in 1991. The book outlines various approaches for how to conduct a

modern job analysis in human resource work, in that it provides a framework for analysis of growth and the factors that limit it within the corps. Discussing the analysis of workers and activities, the book maintains that in order to grow, a corps must adhere to the balanced work-force principle; the right balance between workers/leaders upholding the current activities within the corps, and workers/leaders that work towards the poor and destitute (Larsson 1991: 35). The use and distribution of work force in order to achieve maximum efficiency and production is a topic of interest in human resources as well as in the church growth movement and the associated theory; however, the book also dedicates a whole chapter to the topic of establishing a strategy for growth. On this topic, the book maintains that a viable recruiting strategy revolves around streamlining the organization towards the identification, inclusion and salvation of new recruits (Larsson 1991: 67). In total then, strategy and human resources provide fertile grounds for further inquiry beyond the scope of this thesis – the church growth movement is but one example.

Spiritual Leadership & Workplace Spirituality

In preparing for a project in the intersection between leadership, religion, strategy and human resources, initially two emerging fields of study appeared as interesting points of entry. The first was Spiritual Leadership, and the second was Workplace Spirituality, both of which are fields largely in their infancy. While both fields remain active in furthering the debate on the topics at hand, they are each problematic in their own way, while also addressing research problems and research questions different from this project.

Spiritual leadership examines the relationship between spirituality and leadership on the premise that such a study can yield valuable insight into leader motivation as well as follower perceptions, motivation, retention, ethics and performance (Reave 2005: 680). Most of the theory on which the construct of spiritual leadership is founded comes from the field of theology and religious practice, and leadership ethics and values, though the field has become more

multidisciplinary in recent years (Fry & Sweeney: 98). Fry defines spiritual leadership as:

... the values and behaviors necessary to intrinsically motivate one's self and others so that they have a sense of spiritual survival through calling and membership (Fry 2003: 694/695).

Chin, Yi Chen, Chin, and Fang Yang, on a similar, exuberant note on what spiritual leadership entails, state that:

The goal of spiritual leadership is to employ the strategies and empowerment of individuals and teams to establish a consensus concerning organizational vision and values, and thereby enhance the organization's commitment and performance. Spiritual leadership boosts organizational performance by combining leaders' attitudes, values, and behavior, inspiring employee's inner motivation, and causing employees to recognize the meaning of their work and the call of mission, feel that they can make a difference, and feel understood and appreciated in their work (Chin, Yi Chen, Chin, and Fang Yang 2012: 107).

The religious ideology that forms the grand narrative behind most of the writing and teaching about spiritual leadership is perennialism, i.e. the belief that all religions share a common origin (Sedgwick 2004: 344). In perennialism, one of the key assertions is that all 'true' or 'genuine' mystics have always (perennially) arrived at the same set of metaphysical truths (Neal 2013: 718). Perennialism works out differences between religions in a manner that appeals to some but that leaves others feeling misrepresented (Neal 2013: 718). However, indicators suggest that perennialism is fading as a governing ideology in spiritual leadership and is being replaced by greater respect for and interest in diverse spiritualities (Neal 2013: 718). A field that has already rejected a modernist, grand narrative such as comparative religion could further aid the process of developing the field of leadership and religion.

Elementary attempts at understanding workplace spirituality began in the early 1990s as evidenced in books, articles, and special journal issues or sections (e.g., *Journal of Managerial Psychology*, *Journal of Management Inquiry*, *Journal of Management Education*, *Organization*, and *Journal of Organizational Change Management*). However, much of this early work emerged in the form of theoretical

advocacy and organizational case study rather than through empirical investigation (Hill et al. 2013: 617). Giacalone & Jurkiewicz define workplace spirituality as:

A framework of organizational values evidenced in the culture that promotes employees' experience of transcendence through the work process, facilitating their sense of being connected in a way that provides feelings of compassion and joy (Giacalone & Jurkiewicz 2004: 13).

Based on this definition, there is significant overlap between the interests in the separate but related fields of human resources and workplace spirituality. As human resources seek to find ways to increase the overall well-being of the employee at work, workplace spirituality emphasizes 'spirituality' as a key factor in avoiding what in human resources is called 'turnover' – the rate at which an employer loses employees.

Miller and Ewest argue that:

Whatever name one gives to the field, there is general agreement that it is driven by people desiring to live integrated lives, persons who are no longer satisfied to park their faith, tradition or identity at the door when they go to work, and more than they are willing to deny or sublimate their ethnicity, race, gender, or sexual orientation (Miller & Ewest 2013: 30).

This summary reveals a very important concern in workplace spirituality, in that there is a lack of separation between the interests of the workplace spirituality movement and workplace spirituality as an academic field, in that the former seeks to influence the direction of the latter. Miller and Ewest further notes that what appears to be the major drivers for the growth of the field include increasing ethnic and spiritual diversity, fresh recognition of religious resources, social, and economic changes, a global emphasis on human rights and a concern for global justice, and finally a reactionary movement to what is perceived to be archaic organizational structures (Miller & Ewest 2013: 32). These notions are reflected in the understanding of 'spirituality' and 'religion' within the framework of the study, as some scholars bring a bias or view suggesting that religion is somehow 'bad' and spirituality is somehow 'good' (Miller & Ewest 2013: 37). On a similar note, several scholars have expressed suspicion about the spirituality in the workplace

movement, arguing that it can be used as a way to manipulate and exploit workers to fulfill the selfish or materialistic objectives of some business owners (Reave 2005: 656). Largely, this notion can also be transferred to human resources, because human resources seek to maximize the output of an employee in order to increase the results of a company or an organization.

While this project seeks to add to what religious studies contributes to the discussion of leadership and workplace through reflections regarding strategy and human resources, it will not align itself with the rest of what Miller and Ewest identify as the major drivers of the field of workplace spirituality, nor will it make any attempt to further the cause of what the authors identify as the 'faith – at – work' movement. Instead, it will add to the discussion by taken an 'outsider' view on religion, meaning that this project and its writer does not identify with the Salvation Army, nor seeks to further the agenda of improving the prospects of faith and religion in the work place.

Why then, conduct a project on leadership and religion? Clearly, there has been development in fields incorporating religion and leadership in which the field of comparative religion has been largely absent. As such, there has been little influx of definitions and concepts from our field of study. At the same time, it seems clear that the field of comparative religion has legitimate reasons for partaking in the process of studying religion and leadership, as it would seem that we are best suited for providing less biased material on the topic of religion.

While the fields of spiritual leadership and workplace spirituality remain somewhat championed by motives frowned upon in some circles of comparative religion, there has been development in organizing topics of religion and leadership under the banner of organizations such as Academy of Management, under which the interest group 'Management, Spirituality, and Religion' has formed (Dent et al.: 626). While this project will distance itself from some aspects of the fields of spiritual leadership and workplace spirituality, it must be acknowledged that it nevertheless seeks to add to the discussion of the topics involved.

In order to address some of the concerns associated with the fields of workplace spirituality and spiritual leadership, this project seeks to provide insight,

through the reflections of Salvation Army officers, into issues of human resources and strategy in relation to leadership of a religious organization. However, that is where the relation between workplace spirituality, spiritual leadership and this paper ends, due in large to the fact that during the literature review phase of this project, no material was found that attempted to connect to fields within this project, nor had a framework in place for incorporating human resources nor strategy in the discussion.

Further Perspectives on Religion and Leadership

Congregations and their leaders have garnered interest in the field of sociology, as faith communities have been identified as an important repository of *social capital*, which can be defined as connections among individuals, social networks and norms of reciprocity and trustworthiness (Carroll 2006: 10). The sociology of the clergy has its roots in the work of Max Weber, but the bulk of the theory and research was written after 1950, motivated by concrete concerns of churches (Hoge 2011). Historically, research in this sub-discipline began in the USA with Protestant studies in the 1930s, while research on Catholicism began in the 1950s; studies of Eastern Orthodox priests, Jewish rabbis, Muslim imams and Buddhist priests have been sparse (Hoge 2011).

Few ways of defining ordained ministry as a occupation have created such controversy in recent years as has the understanding of it as a profession (Carroll 2006: 19). As religious communities grow in size numerically and geographically, and become increasingly complex, a need arises for individuals with particular knowledge and authority to oversee the religious belief and practice of the group (Gilliat-Ray 2004: 13132). The need for a range of different religious specialists may become apparent, e.g., to regulate religious activities, to preserve and recite scriptures, or to lead worship, and in time, a hierarchy of different specialists with a specific authority and leadership may emerge (Gilliat-Ray 2004: 13132).

Professionalization however, is best not understood as merely a product of growing membership, but also in relation to educational and societal development – as urbanization and industrialization began in the nineteenth century, clergy in Great Britain and the United States began to refer to themselves as professionals, as lawyers, doctors, and clergy had higher social status than members of the occupational groups (Carroll 2006: 20). Here, the professions had to demonstrate that their practice was grounded in sound knowledge and skills for addressing important human problems, giving rise to an increase in educational requirements in order to practice the professions as well as establishing control and jurisdiction of the body of knowledge and practice associated with each profession (Carroll 2006: 20).

Religious specialists is a generic term referring to select individuals or a category of individuals within different religious traditions to undertake a particular responsibility for religious functions such as teaching, contemplation, transmission of scriptures, leadership, pastoral care, or ritual, on behalf of the religious community they serve (Gilliat-Ray 2004: 13132). Professionalization as a specific concept designates a particular form of vocation, be it full-fledged or only initial (Rüpke 1996: 255). Professions are defined by (1) a formal training, finished by an institutionalized exam, thereby conferring the publicly recognized qualification for a certain cultural tradition (2) a certain ability to do things within this cultural tradition including a monopoly to do them, and finally professions are defined by (3) an organization and by institutionalized controls that ensure the public usefulness of the vocational practice (Rüpke 1996: 255-256).

Those who dedicate all or part of their lives to religious work are often regarded as having a vocation rather than a job (Gilliat-Ray 2004: 13133). Religious specialists can be considered as ‘professionals’ on a number of grounds (Gilliat-Ray 2004: 13134). They are involved in a nonstandard product – religion (Gilliat-Ray 2004: 13134). They undertake tasks and services that often cannot be repeated exactly, their work involves personal commitment and dedication, and they are required to have a broad knowledge of a specialized field and have authority both inside and outside the religious community (Gilliat-Ray 2004: 13134). The religious

professional is yet another specialized career, and within it, there are further specialist activities, such as teaching, missionary work, or care of the sick (Gilliat-Ray 2004: 13134).

In Evangelical and Pentecostal Protestant circles, clergy are not commonly seen as professionals, partly because many of the preachers do not have seminary training; furthermore, many Evangelicals and Pentecostals do not see such training as useful (Hoge 2011). In sum, to analyze clergy as professionals is appropriate only in mainline Protestantism, Catholicism and in most branches of Judaism, but not in Evangelical Protestantism (Hoge 2011).

Most religious traditions have well-established and well-known expectations and qualifications for people interested in becoming religious functionaries, either in terms of knowledge or ethical conduct (Gilliat-Ray 2004: 13133). One of these expectations and qualifications, of particular import in the Salvation Army, is that the officers have been called to service⁸. While various movements in Christianity have emphasized that both clergy and laity are called to ministry through their baptism, following Carroll three additional modes of calling can be differentiated from the *call to be a Christian*: First, in the *providential call*, the call is essentially the invitation to assume the work of the clergy based on talents necessary for the work of the office (Carroll 2006: 22). Second, in the *ecclesiastical call*, the invitation is extended to a person by some community or institution of the church to engage in the work of the ministry (Carroll 2006: 22). Third, in the *secret call*, the calling takes the form of a 'inner persuasion or experience whereby a person feels herself directly summoned or invited by god to take up the work of the ministry' (Carroll 2006: 22).

As a step towards learning to become a religious specialist, it is common to undergo a period of isolation, training, and/or renouncing of worldly attachment (Gilliat-Ray 2004: 13133). In religious traditions where scholarly knowledge is a particular feature of professional religious activity, new recruits will often undertake an extensive period of specialist training to acquire the necessary

⁸ This will be addressed in chapter 4.

knowledge and skills (Gilliat-Ray 2004: 13133). Therefore, theological colleges or seminaries are common to monotheistic traditions (Gilliat-Ray 2004: 13133). When a denomination or a congregation ordains a pastor to lead, it grants her or him authority or the right to preach the word, administer the sacraments, and order the life of the church, but they also ordain the person for at least two other reasons: a belief that his person has been specially called by god to this ministry (ordained ministry as a *calling*) and that he or she has the requisite knowledge or practical wisdom to lead, usually, though not always, based on specialized education (ordained ministry as a *profession*) (Carroll 2006: 151).

Having successfully completed the necessary training period, whatever form that may take, some form of ceremony, initiation, consecration, vow-taking, or ordination into the religious profession is common (Gilliat-Ray 2004: 13133). A number of symbolic actions or practices may take place, most of which have the function of setting apart the new religious specialist from the lay community (Gilliat-Ray 2004: 13133). For example, the wearing of religious garb, such as a monastic habit or robe, or the marking of the body in some way, serves both ecological and structural purposes in 'locating' the individual within a community of fellow specialists (Gilliat-Ray 2004: 13133). At the same time, a new name or religious title may be taken, and in some religious traditions, kinship terminology may be prevalent, such as 'Brother' or 'Sister' (Gilliat-Ray 2004: 13133). These actions and rituals are part of the process of transformation into a socially recognized religious specialist (Gilliat-Ray 2004: 13133).

The curriculum for those undertaking theological training should will now almost certainly require study of counseling, bereavement care, and other forms of pastoral care in order to be able to keep abreast of secular professionals working in the fields of therapy and self-development (Gilliat-Ray 2004: 13135).

Despite becoming socially recognized religious adepts, in many traditions it is common for religious specialists to have a spiritual guide or teacher (Gilliat-Ray 2004: 13134). This is a reflection of the life-long commitment that individuals make to their vocation, and the pursuit of spiritual development and perfection (Gilliat-Ray 2004: 13134). Often there is no such thing as 'retirement' for religious

professionals; they may retire from active functions certainly, but the nature of their calling entails a continuation of the religious role until death (Gilliat-Ray 2004: 13134).

Later research on stressors on ministers found that ministers suffer frequent criticism by members and by lay leaders, and this criticism troubles them (Hoge 2011). A second source of stress, with almost as much impact, is the assumption by lay members that a minister is available any time and can be called upon for help or ministry at short notice (Hoge 2011). In addition, there is a problem of setting boundaries between ministry and family life, so that ministerial demands intrude too much on family life, including on vacations and family decision-making (Hoge 2011). These problems of family life and marriage are major sources of stress (Hoge 2011).

Numerous surveys have asked priests where they get their greatest satisfaction in the priesthood (Hoge 2011). The surveys have had a consistent outcome: satisfaction comes most of all from sacramental and liturgical aspects of ministry, and second, from opportunities to be part of people's lives. Other priestly roles, including social witness, administration, and leadership in the community, are less important sources of satisfaction (Hoge 2011).

In summary, social and cultural trends are putting new pressures on traditional clerical roles and definitions (Hoge 2011). The sociological study of clergy needs to prepare for the transitions ahead (Hoge 2011). New research is needed, both in relating its concepts and theories to broader sociological research and in investigating the new social reality (Hoge 2011). There is also a need to examine the loss of traditional authority, the more egalitarian relations between clergy and laity, and the diminished roles of clergy in a more differentiated society; gradually some traditional roles are being lost, while other new roles may be gained (Hoge 2011). Research is needed on the issues of women clergy, homosexual clergy, and clergy outside any denomination (Hoge 2011). Also research is needed on religious traditions outside the traditional scope of research – Christianity in the English-speaking nations and Europe (Hoge 2011). Not many scholars have done sociological studies on Orthodox priests, Muslim Imams, Hindu priests, or Buddhist

priests (Hoge 2011). Sociological research on other religious leaders is less developed (Hoge 2011).

To sum up: future scholars need to relate this subdiscipline better to scholarly work on organizations, professions, political movements, and globalization, and they need to extend it outward to more nations and traditions (Hoge 2011).

Chapter 3 - Method

This chapter focuses largely on the method used in gathering data for this project. The chapter briefly discuss how prospective interviewees were approached, before explaining challenges and advantages in relation to the interview method, and in particular group interviews. The chapter provides an explanation for the interview guide, as well as a brief explanation for the transcription process.

The Interviewees

I used two primary means of gathering informants. First, the official webpage of the Salvation Army in Norway proved invaluable in identifying officers who potentially could be approached for this project. Information about the various departments, corps, slum stations, and so forth, was listed on the individual pages belonging to each section. In addition, contact information to both the branch and their leaders were mostly provided for each section, making it a feasible task to contact a large number of eligible officers. Secondly, I asked the officers, at the end of the interviews, if they knew of officers I should be in contact with. The first method proved most efficient, though several of the officers I had already emailed using the first method were also mentioned by their colleagues as I asked the individual officers if they had any recommendations as to officers who could be approached. Only one participant was recruited solely due to the second method. Each interviewee was approached with an initial email, requesting their participation in the project⁹.

⁹ The only exemption to this was one of the participating officers in the group interview, who, by a senior officer, was invited to participate along with the three initial officers as I arrived at the location and accepted for the interview based on background as an officer. That particular officer, along with the three original officers in the group interview, was given a thorough briefing on the project, what the data would be used for and how it would be stored, along with information on how to contact me in case anyone wanted to withdraw after the interview itself.

The Interview Guide

In preparation for the interviews, an interview guide was prepared, consisting of five main themes, each theme divided into two or four sub themes (see below). For each sub theme, a few examples of questions were outlined. These questions were initially intended to function as follow-up questions in case the interviewee did not respond on topic to an initial conversation regarding each particular sub theme. However, during the interviews it became more of a priority to keep the conversation within the framework of the interview, as the participants would occasionally opt to repeat their answer to previous questions, or simply drift towards other topics following a general conversation regarding each topic. As a result, measures had to be taken in order to keep the interviews within the framework of the interview guide. The notable result of this was that the questions provided in the interview guide were used frequently. The final result was that the interviews became more structured than originally intended. As such, the chapter outline in this project reflect data sorted and analyzed in line with the interview guide, as the need to sort the data was less pressing than what could be expected from handling less structured data.

The first theme in this project was named 'Leadership in the Salvation Army', in which the intention was to gather information that revealed some common denominators amongst the officers. The first sub-theme here was named 'Motivation'. Here, the intention was to gather information about the motivation the officers had to become officers in the first place, and what continued to motivate the officers for further efforts as officers. The second sub-theme, 'Calling', asked specific questions on the topic of being called to become an officer, which the initial literature review revealed to be a significant source of motivation, as well as a near-requirement in order to become an officer. In 'Challenges', the intent was to uncover the more challenging aspects of being an officer, as well as sources of stress within the work environment. Lastly, the fourth sub-theme 'Handling challenges' sought

information about how the officers handled stress and challenging aspects of their work.

The second main theme in this project was named 'Strategy', and centers around the leaders in relation to the strategic guidelines. The first sub-theme here, named 'Visions', sought information as to which of the visions of the Salvation Army the officers found to be more or less important, as well as any visions the officers themselves had for the future of the Salvation Army. The second sub-theme, 'Directing guidelines', sought information on how strategic imperatives influence the work of the officers. In 'Challenges', the intention was to gather information from the officers as to which strategic directives had been particularly challenging to the officers, as well as how they had handled them. Last, the fourth-theme 'Personal strategy' asked the officers to describe any personal strategies they themselves have.

The third theme, 'Human Resources', centered on the officers as managers of lower ranking members of the Salvation Army. The first sub-theme, 'Motivation', asked the officers if they had any strategies in place for motivating co-workers, as well as if they saw a particular need to motivate members of the Salvation Army in different ways, relative to their respective rank. The second sub-theme, 'Work tasks', sought information as to which work tasks are more or less popular amongst the employees. In 'Use of resources', the aim was to gather information as to how the officer would distribute the work force in sub-par staffing situations. Lastly, 'Directing guidelines' asked for examples of regulations the officers had to follow from senior management in the use of work force.

The fourth theme, 'Personal development', centered on the officers themselves and their development as leaders and believers in their work as Salvation Army officers. In the first sub-theme, 'As a leader', the officers were asked how they had developed as leaders, as well as what formative experiences they may have encountered. In the second sub-theme, 'As a believer', the officers were requested to provide information for how their faith had developed as a result of their work as officers.

In the fifth and final theme, 'Leadership Culture in the Salvation Army', the objective was to gather information on the Norwegian Salvation Army officers as a group. Here, in the first sub theme 'The Officer Society', the officers were asked to exemplify gatherings for officers across divisions. In the second sub-theme, 'Measures for improvement, the officers were asked to provide suggestions for measures the Salvation Army could implement in order to enhance the leadership capabilities of the officers.

It should be noted that due to space constraints in this paper, only the first three themes have been included in the final version of this thesis.

Group Interview

In the course of the project I also conducted a group interview. Group interviews can be fruitful in a project seeking to identify differences between individual views and those views produced in a group context; in addition, the group interview is apt at identifying the various points of agreement and/or contention within a group (Jacobsen 2005: 155).

When compared with individual interviews, there are two primary advantages of the group interview: the opportunity for discussion and the opportunity to influence the agenda. First and foremost, participants in group interviews will often argue with each other and challenge the views of other participants (Bryman 2012: 503). This process of arguing means that the interviewer stands a chance of ending up with more realistic accounts of what people think, because they are forced to think about and possibly revise their views (Bryman 2012: 503). In the individual interview, the interviewee is often asked about his or her reasons for holding a particular view, but the group interview approach offers the opportunity of allowing people to probe each other's reason for holding a certain view (Bryman 2012: 503). As such, group interviews are more likely than individual interviews to produce nuanced insights and answers to the topics discussed.

Secondly, participants in group-interviews are able to bring to the fore issues in relation to a topic that they deem to be important and significant (Bryman 2012: 503). Due to the fact that the interviewer relinquishes control in the interview setting in a group interview due to the larger amount of people present as compared to individual interviews, issues of larger concerns are likelier to surface in the group interview as compared to individual interviews (Bryman 2012: 503).

In the one group interview conducted for this project however, many of the theoretical advantages related to group interviews only materialized partially. In part, this was due to the group dynamics. First, officer 15 and officer 16 were less active participants in the interview. Officer 13 would provide the initial response to most questions, and officer 14 would often take a contrarian position in the interview, adding content different to that of the others or contrasting with stated opinions from officer 13, and those of officer 15 and officer 16 when participating. Though certain views were challenged throughout the interview, arguments were less prevalent. As such, the primary advantage of the group interview in this project was that the group interview provided greater width in the data than what were gathered in most of the individual interviews.

A central disadvantage of the group interview is that that they are far more difficult to organize than regular individual interviews. Not only does one have to secure the agreement of more people to participate in the interview, but they must agree to show up at a particular time and place (Bryman 2012: 517). This proved to be a significant issue in the data gathering process for this particular project as well, and remains the primary reason why the total sample only includes one group interview with only four participants.

In terms of interview format, the group interview and eight of the individual interviews were conducted face to face. The remaining four individual interviews were conducted over phone. The group interview and seven of the eight interviews conducted face to face took place in either the main office of the officer or an adjacent office; the last individual interview was conducted in the residence of that particular officer. As for the interviews conducted over phone, information

regarding their particular whereabouts at the time of the interview was not requested.

The interviews for this project were conducted between December 2013 and February 2014. In total, sixteen Salvation Army officers, all currently serving in Norway, were interviewed using a dictaphone. Four officers were interviewed together, constituting the single group interview in this project, while the remaining twelve officers were interviewed individually. The total sample consists of ten men and six women. The gathered data totals approximately sixteen hours. As all of the officers I interviewed were in active duty at the time of the interviews, we can assume that they are included in the 157 active duty officers as of 2014 mentioned in chapter one – hence, roughly 10 % of all available, active-duty officers of the Salvation Army in Norway were interviewed for this project. Though not a representative sample, a significant portion of officers fit for this project were interviewed.

In a research design like this, the data is likely to be influenced by the interaction between the interviewee and the interviewee. As such, it is important to provide some understanding as to how context may have impacted the answers that were given, how the questions may have shaped the answers and how my presence as an interviewer may have favored some responses rather than others. Reflexivity entails that the researcher makes use of prior knowledge regarding possible outcomes in the research situation, and seeks to reveal and explain how the situation is impacted by the fact it is researched (Jacobsen 2005: 230).

The most pressing concern in the conduct of this project was the terminology used during the interview process, which some officers found hard to relate to. This resulted in a need for explanations of the questions, which likely influenced the data gathered. When transcribing the interviews, it became clear that double – barreled questions was an issue, as well as a tendency to follow up with new questions at any sign of a pause during the interview. This resulted in some answers that were likely cut short due to the interviewer, which unfortunately had an impact on some of the interviews.

The Post-Interview Process

All interviews have been transcribed in full for this project, on an interview-by-interview basis. During the interview phase, it was attempted to supplement the interviews with notes. However, when notes were written, the interviewees tended to provide shorter answers while their eyes focused on deciphering the notes, and hence, notes became less frequently taken while efforts were made to keep a continuous conversation. This was a particularly prevalent factor in the group interview, where the remaining interviewees would stare in silence while notes were written, rather than focusing on the responses by any interviewee talking at the time. Thus, notes have not been included in the data.

For the transcription phase, while marking pauses, readability was the main focus. References to changes in speed or tone were not transcribed, and since notes became less frequently written in later interviews in favor of a more active conversation, gestures have also been excluded. Quotes for use in the analysis section of this thesis were selected after all the interviews had been transcribed in full. The decision was made to separate each theme into a separate chapter, meaning that each quote would not need to be categorized into sections not corresponding with the interview guide.

Following the process of selecting quotes for use, each quote was translated from Norwegian to English. Translations are problematic largely because they add one additional step in between the interviewee and the reader. The transcription phase may initially alter the content in numerous ways, based on the understandings and priorities of the transcriber. Later, the selection of quotes shape the meaning conveyed through the interview itself. In addition then, the act of translating content always carry risks in that some content may have its initial meaning distorted, in that it must be conveyed through a different language.

In order to mitigate some of these problems with translation, the translation phase utilized the same principles as chosen in the transcription phase. Readability was the main focus, while breaks in speech were kept in both the Norwegian and

English versions. All English quotes used in this paper can be found in the appendix, with its Norwegian original on the same row. The quotes have been arranged by chapter.

Opting not to create alternate names for each officer, each individual officer is identified with a number, ranging from 1 to 16. Officer 1 through 12 are officers that were interviewed individually, while officers 13 through 16 were part of the group interview.

NSD

This project acted on the principle of informed consent, and the anonymity and confidentiality were taken care of. For this project then, it turned out that it was not necessary to inform *Norsk Samfunnsvitenskapelig Datatjeneste* (NSD) of its conduct. First, NSD informs that a project does not need to be reported if (a) all electronic data treated in the research process is anonymous, and (b) sensitive data is not connected with direct personal information (Norsk Samfunnsvitenskapelig Datatjeneste – *Spørsmål og svar*: 2013). Second, even though information was gathered on a dictaphone for this project, the project still did not need to be reported, provided that the interview guide was designed in such a way that personal data would not be provided in the data, while background information about the participants must be limited (Norsk Samfunnsvitenskapelig Datatjeneste – *Spørsmål og svar*: 2013). The screening questionnaire provided by NSD, intended to separate projects in need of notification to NSD and those who do not, confirmed that this project did not need to be reported to NSD (Norsk Samfunnsvitenskapelig Datatjeneste – *skal det registreres personopplysninger?*: 2013).

Part II - Analysis

Chapter 4 – Approaching Officership

Chapter four revolves around the data gathered in the first theme of the interview guide, and seeks to provide information regarding four aspects of officership. First and foremost, the chapter discusses motivations for becoming officers. Second, the chapter provides data gathered on the topic of being called to service in the Salvation Army. Third, the chapter discuss challenges the officers experience in their work, before briefly discussing methods for handling challenging aspects of officership.

Motivation

The intention for asking the officers questions regarding their motivations for becoming officers was spurred during the literature review period in preparation for this project, as multiple sources implied that the calling provided the primary reason for becoming an officer in the Salvation Army¹⁰. Interested in testing this claim, the aim for this section became to seek information as to what additional sources of motivation the officers had for becoming officers. As such, the first section ('Motivation') of the first part ('Leadership in the Salvation Army') of the interview guide was structured in such a way that the interviewees were asked of their motivations for becoming leaders before focusing on the calling itself, so that the officers could freely identify sources of motivation.

¹⁰ Hill, as showcased in chapter 2, is a prominent example.

In the group interview however, Officer 16 was quick to point out that the calling was the primary source of motivation. Here, the calling takes the shape of a opportunity to 'serve god':

JIF: What motivated you to become leaders in the Salvation Army?

Officer 15: (silence) ... And then it got silent? (laughter)

Officer 16: Yes ... Personally speaking, or, I talk about ... about a call to be allowed to serve god, whom I believe in, in the Salvation Army, for that is what lies at the core with me.

Officer 14: It's often so that when you ... when you start the officer service, you might think not initially ponder that you are to become a leader, but you ponder that you go into a service. And the consequence of that is that most eventually end up in different positions of leadership – whether it is the parish level or at other levels. But some do not continue in leadership service. And in relation to becoming an officer, it entails, for most, a conviction or a calling. Uh ... yeah .

Officer 13: However, I want – that is, for my part, it's also about the desire to influence. Clearly, the calling is present as a core – a core element, and it, it determines the service, but I do find it nice to be a leader, because it gives me an opportunity to influence (Laughter). That's it, and I think, we should not say, that, eehh ... some say that we should not talk about power in relation to leadership, but it is clear that as a leader you have power. And that one should be aware of (laughter).

Officer 14: Power is a positive thing ...

Officer 13: Yes , and that's what I think that, eh ...

Officer 14: Abuse of power is the also negative, but having the power to influence and make a difference that's a positive factor I think.

Officer 14 explained that as a result of the calling, the primary thoughts revolves around entering a service, rather than reflecting on the probability of becoming leaders following commissioning as officer. No elaboration or counterpoints developed at this point of the interview, until officer 13 added that a core motivation through the career had been that as an officer in the Salvation Army, there was an 'opportunity to influence'. Here, power was brought up as a central factor of leadership, and it was implied that one should not talk about power in relation to leadership, but that it was nevertheless an important factor in leadership. Officer 14 added support to this notion, explaining that power could be negative in the form of abuse, but when used in order to 'make a difference' was a 'positive factor'.

Officer 12 : Well, to put it that way... I wanted, when I became an officer, or wanted to become an officer, the motivation was not to... I did not primarily have in mind that I was going to fill a leadership role... I had been given a calling, to serve in god's kingdom, eh... as an officer. And officer may be many things, it can be in a corps, it can be in the social services, it may be on the mission field and so on, uh... a calling to preach the gospel, but with that you could say in an indirect manner, that it also becomes a leadership responsibility, because that as an officer, you are in a way... you're also a leader, but it was not what was my motivation, if you understand.

JIF: You felt it more as a call to officership, more so than as a call to leadership?

Officer 12: Yes, because you can really say that ... in other words, way back to when I was in school, I really had in mind that wanted to become a priest. But it was in a way shelved when I did not have the grades for that type of education. So I started with other things, and thought of other things in a period when it came to education, but then the Salvation Army came up... first I was called, by God – became a Christian, and was saved, as we say, and the next was a call to service. You can say it that way.

JIF: Did you know that you had a special calling in that direction, or was it more a call to general officer service?

Officer 12: Yes that's a good question, because when it comes to God's calling, it... it becomes part of the package, because when God called me into the Army I thought in a way that he knows what he's doing (laughter). So it was that the Salvation Army was a good combination between the evangelical and the social. Then it became really natural for me. And now I realize, that today, that... we in the Salvation Army have a unique opportunity.... what should I say ... to show God's love in action. Not only in words. As he said , to paraphrase, the monk ... Now it stands still... Francis of Assisi! 'Preach the gospel, if necessary with words.' Now we probably use a few words in the Army too (laughter) but I hope it extends further than merely the words.

Officer 12 was quick to establish the calling as a central motivation, and distinguished that particular calling, 'a calling to serve in gods kingdom as an officer', from a wish to become a leader as postulated by the question. While the group interview explained that not all officers become leaders at the end of the service, officer 12 added that officers may serve in social services functions as well as becoming missionaries, and highlighted these as the primary motivating aspects of officership.

Officer 7: So, when I came into the Army, I was first an adherent, then I was a soldier in the Salvation Army. Then I felt very certain that it was right to become an officer. And then it is natural that you become a leader, for a flock, or... an institution, or... an assembly then. So my motivation was really that I knew that God had use for me as an officer. It was the main motivation.

I did not ponder so carefully that I was to be a leader really, in the beginning. So, it was not... the leadership role did not motivate me. But it was the call of God, more.

JIF: Was that the first time you felt motivated to be a leader, when you were called?

Officer 7: Yes, really, because that... I have had leadership positions in the past, but when I was to be an officer, it was not, it was not... primarily to be a leader that motivated me, it was to... yes, be in the leadership of God, in a way, and to be allowed to lead others through him, if you understand.

For officer 7 and officer 12, the leadership aspect of officership is portrayed as a byproduct of becoming an officer, with the calling highlighted as the central motivating factor for becoming an officer. For both, the evangelical work and the social work associated with officership are central attractive features. Officer 7 however, differentiates between previous experiences of leadership in that through officership, one is enabled to 'be in the leadership of God' and 'lead others through him'. Both officers constructed a narrative of development from becoming a christian, or an adherent, eventually resulting in officership. To this notion, officer 7 provided the additional aspect of confidence and competence, in addition the divine aspect.

Officer 8: Uh ... yeah ... I did have a call from God though. To become it. To put it like that - from the beginning I had it from when I was quite young. But then things happen in life that makes it so that it did not happen that way that time around. I was disobedient to the call. And then, in adulthood, I get a new chance. So when I went a few rounds with god if he really ment this, but that he did, so then I just had to give in.

Officer 8 described a situation in which the calling was not followed up on when it was initially received, due to undisclosed circumstances in early adulthood. However, later in life, officer 8 was provided with a 'new chance', and chose then to follow the calling after contemplating the intention. Here, the division of agency is portrayed very distinctively; if the calling is not initially abided, one ultimately has to give in if god has a plan.

In terms of motivation for officership then, the officers provide some variety in describing their initial motivation for leadership. The group interview highlighted the power to influence as central motivational aspects, while the individual

interviews mostly described leadership responsibilities as a byproduct of the officership, to which they had been motivated by other responsibilities associated with officership than leadership, such as social work or missionary efforts. For most of the officers, officership is matter of being motivated to a service rather than being motivated to the opportunities for leadership.

Seeking further variety in motivating aspects of the officership, many of the officers were asked to highlight attractive features of being leaders in the Salvation Army following initial questions as to why they chose to become officers in the Salvation Army.

JIF: What did you find attractive about the leadership role in the Salvation Army, eh.... are there other factors than the calling at play?

Officer 15: I think as well... as we have it now, there is an enormous flexibility in the actual job as an officer. You have the possibility, yourself to plan both short and long term. And in this sense then it's lots of opportunities. So.... The freedom, in being an officer – the flexibility - that I think is important.

Officer 14: But the attractive in having a leadership role in the Salvation Army.... Maybe the same things as any other leadership positions as well? Eh... You are saying (pointing to officer 13), having the opportunity to influence and also the flexibility to plan your own day, you... yes. There is a lot of factors in it. Big responsibility, but at the same time, so .. Great freedom.

In the group interview, officer 15 highlight flexibility and flexibility as a core attractive feature in being an officer, in that the officers are free to plan their own work and set short and long term goals. Officer 14 however, elaborated on this statement by adding that with the flexibility there also followed significant responsibility. Officer 14 also elaborated the belief that many of the attractive facets of being an officer in the Salvation Army would follow the attractive factors in similar leadership positions else, pointing to opportunity to influence as well as the flexibility to plan their own work as core attractive traits.

Officer 2: It's interesting though, to be an officer. Think of all the people you are allowed to meet, and... to be able to work with all types of people. That I think... I thought that provides me with much. To be allowed to be something for someone else. No matter how they are and whatever situation they are in. (pause)

JIF: Right. Is there anything about the work tasks that motivate?

Officer 2: (pause) It 's really about that... uh.... That I like very well to.... Work with.... People. (pause). It gives me so much energy. So I think that... and through the various roles I have had in the Salvation Army, in various roles and the different tasks, it has been very fascinating for me. In different ways. Of course you know that you are passionate about some things more than other things, yes, and that's it. That's because we are that way as people. JIF: Does the officer role enable you to reach a level of the organization that is more interesting than what you could have had as a soldier, for example? Officer 2: Now it's like that today there are very many soldiers that do many of the same duties as the officer does. But I think that I have gotten a call to service. That's the difference, I think. And I am an officer, and I've gone into service on other premises than the civilian employees do. Relatedly, I have the ministerial service with me. That is very important. I have to think about that.. that you have it with you, all the way. For the soldier does not, I have been ordained, uh... And I wish in a way that it will affect me. And to influence others, I think. Eh... that's the difference. And that I think is very important and it must be clear that I have it with me. As is.. different. Yes. (pause)

Officer 2 explained that 'working with all types people' was an attractive feature in working as an officer, explaining that this was an invigorating experience in its own right. Elaborating on this point, officer 2 explained that 'to be something for someone else' was an important motivating factor in the work of officers. Sensing that these factors would be central motivating aspects of the work of soldiers and other lower ranking personnel as well, I followed up with a question related to the hierarchy in the Salvation Army, asking whether or not the officer education allowed for entry to higher levels within the organization that provided more motivating tasks. Here, officer 2 explained that today, most positions are open to soldiers as well as officer, but that being an officer entails ministerial tasks that soldiers do not have, due to officers functioning as ordained ministers within the organization. In addition, a distinction was made between the premises for entering the Salvation Army as an officer compared to entering the organization as a civilian employee. For officer 2 this was very important, because with the ministerial tasks followed a wish 'to influence others'.

Officer 4: The most important thing is that you are responsible to god. And then there are guide... there are principles and procedures for... if you are a co leader, or, like now, there are principles and procedures for how to deal with this and that. It is more militant, and everything is in place.... who decides what. The Salvation Army.. this kind of leadership is... Its very clear.

If I have a problem, I know who to contact. Its made it very simple... the job is easier.

To officer 4, being 'responsible to god' made leadership in the Salvation Army an attractive undertaking. Here, the 'principles and procedures' of the Salvation Army was a welcome aspect of the organization. Appreciative of the military structure of the Salvation Army, officer 4 noted that it is very clear 'who decides what', and who to contact should there be issues or questions. This, to officer 4, makes 'the job easier'.

Officer 5: No, what should I say was attractive... was there anything attractive at all by something that I really didn't want... It was not something I really wanted. So I have not in any way chosen it in such a way that I, out of whole lot of stuff, have said that this is what I want I to be. There was a very strong, very strong calling to become an officer, and to preach the gospel, and that was what was the main point of becoming an officer. Eh, preaching, that is... since I was a believer and a Christian... that was in a way the driving force in it ... when I felt it when God called me to be an officer, it became in a way like that that ... Yes, then you have to take everything (laughter). The orders system, to leave to others where I would find myself in this world, and what had to follow of other things, such as the sale of the War Cry on the street, I could not imagine doing it. Such a case that I... signed up for.

Officer 5 however, was uncertain whether there were any motivating aspects of officership at all. Explaining that this was certainly not an attractive career path, using the example of selling 'the War Cry on the street', officer 5 noted that the calling provided the 'main point of becoming an officer', with the opportunity to preach the main motivational factor. Here, the calling became such an important factor so that the agency of god overruled his apprehensions.

Hypothesising that the calling would be of less import later in the career, I included a question on what kept the officers motivated in their work as officers.

JIF: What keeps you motivated for management work in the Salvation Army?
Officer 8: What keeps me motivated is that I see that it matters, what we are doing. Yes, that is probably it. When we see that there are results of what we are doing, and that there are new people recruited... that people are saved and that the organization grows. That provides solid motivation. Also there are all the great co-workers. That are working hard. Voluntarily.
JIF: Do you have some very specific examples of what really motivates you?

Officer 8: Yes, it 's really a lot (laughs). But as an example when there comes a drug addict, who is so far down that you believe that there is no hope for him, and when you are allowed to talk to the man, and you see eventually that it works and that the man stops drinking, and welcomes Jesus and eventually joins as a soldier in the Salvation Army. That motivates of course. For then you see that it works, and several examples like that, I have several, I have experienced it several times. And it does me so very well. And several of those that I have met are actually officers today.

For officer 8, several factors were important, including the results produced by the social work, growth in the organization and co-workers working on a voluntary basis. Here, relevance became the unifying factor, with officer stating that 'I see that it matters' in regards to the efforts made in the social work.

Officer 7: I think that for me it is important that I have the basics and that is why I am here. Because I know now that when I now stand as a leader, and ... and it is in a way the challenge, because we lead the volunteers, and it is many times a challenge. Because it... I think in many ways it is easier to have employees under you, but when you have volunteers in a way you can leave within the day, so... So I know that I am being challenged in completely different areas than I had thought, when I should be a leader in the Army.

Officer 7 pointed to the particular challenges related to leading volunteers as motivating, because the leadership abilities are challenged in different ways than initially expected. Pointing out that leading volunteers is different from leading employees in that volunteers can essentially quit on the spot, officer 7 experienced that preconceived notions of officership had been challenged, and found this motivating for further efforts as an officer in the Salvation Army.

Officer 12: (pause) No, when it comes to God's calling, that is, I was away from the active service for some years, and was doing things other than being an officer. And then I came to a point in my life, or as we say, God works in mysterious ways, uh... I was to choose a path, I was going to change... and then it came very strongly to me, but you are an officer, you do have a calling. And then I took it up again, in a way, and felt a strong confirmation that - an inner knowing that all this was correct. Well, I believe that God can use us in many situations, even though we are not necessarily on the shelf we should be. But there is something about that we arrive on the shelf where we are meant to be, then it will be optimal in all respects, because that... yes... it has something to do with well-being, it is something that you know that... You do what you basically should do, yeah... it is a bit hard to put into words perhaps, but... (laughter). But when you kind of put

away all other options, and education, and somehow keep returning to the same, and think that there must be something here, then... (laughter).

Officer 12 was one of the few who made a reference to the calling in answering this question. Here, 'well-being' is brought up as the main factor for continuous efforts as an officer, and is understood as a by-product of living a life in tune with the calling. Having attempted an alternative path different from the calling, officer 12 expresses a sense of 'well-being' in later choosing to follow the call again. For officer 12, continued work as an officer was directly related to having found fulfillment in following the calling.

Officer 6: I experience a thrill very quickly when I hear about someone who wants to join, or... something... I get a lot of energy, to put it that way. I get thrilled very quickly or happy... but it quickly turns sour though, when I see that they do not come, or things like that, but anyway, it's a very motivating factor to somehow just hear positivity from others.

For officer 6 however, the exuberant feelings associated with a growing membership base or registering positive notions from others is a central motivating factor. However, this also functions negatively when volunteers or others who expressed positivity towards the activities of the Salvation Army do not involve themselves further.

The Calling

In seeking to gather data on how the officers relate to the calling, I was interested in their reflections regarding how important they perceived the calling to be in order to become an officer.

JIF: Can you explain me, together, how important the calling is? In order to become an officer?

Officer 13: We do speak of it, almost like one of those necessary prerequisites. And the calling comes almost as, you can say.... Or, the distress, as I see around me, is my calling. But at the same time, others will

say that they have received the writing on the wall of our master... But the calling, as such, I think that is one of those, completely... basic - basic element in being a Salvation Army officer.

Officer 14: In everyday speech, these days, in society at large that is, then the calling is not something you talk so much about - right - and in many ways I do not think we're talking as much about it in the Salvation Army either...

Officer 13: No

Officer 14: ... But it 's all about the inner conviction that it really is this, that I should... do, with my life.

Officer 16: Its also probably true that there is no writing on the wall you've got 30 years ago, but it is an ongoing process. That the calling, it somehow, renews constantly. That what you meet along the way...

Officer 13: Yes

Officer 14: Mhm

Officer 16: ... it 's like a new calling, in a way that it is a living process, I believe, anyway. And I think that no one can be an officer, at length, without ... without having this here calling, even if you somehow not talk so much about it, or that you cannot put it into words, I think it's a necessity.

Officer 15: Mhm

Officer 14: Is it not also about, in a way, choosing each day?

Officer 16: Yes

Officer 13: Yes, and it is very important that you now say that we - we choose every day... it is certainly an important element in my life.

Officer 13 explains that the calling is perceived as 'one of those necessary prerequisites' in order to become an officer. Officer 13 goes on to explain that the calling can be to relate to the '... distress, as I see around me...', but notes that callings can also come in the form of the 'writing on the wall of our master'. Several officers interviewed on the topic used the latter term in order to distinguish a category of calling to which they noted personal disbelief. While not explained further in the group interview, I understood this to be an experience comparable to what Harold Hill describes as 'auditory experiences' (Hill 2006: 299). Officer 16 added a comment stating disbelief as to such experiences, but explained callings as an 'ongoing process' which 'renews constantly', shaped by what officers 'meet along the way'.

Officer 14 added that the calling itself was not something talked about frequently even within the Salvation Army today, a notion which was supported by officer 13. For officer 14, the calling takes the shape of an 'inner conviction' regarding what one should do in life. Officer 16 added that even though a calling could be difficult to talk about, or even if they were hard to put into words, the

calling itself was a necessity in order to be an officer. Officer 14 added that an important factor was 'choosing each day', which I understood to relate to the calling by officers having to choose to follow the calling or opt not to following it. The remaining officers in the group interview were enthusiastic about this explanation, and offered no qualifications as to that particular statement.

Officer 7: Yes, that I think is very important, and I did not grow up in the Salvation Army, and have... and became a Christian in adulthood. And then I felt really that god ... I did not know the Salvation Army before, and had never been inside a Salvation Army local or had any involvement with the Salvation Army, and that god called me, it was in a way very very distant to me and my family. Eh... and in the beginning so I was very very unsure of what this was, and felt a very driving force, or, a pull then, towards joining the Salvation Army. And then it was in a way all or nothing. And I think that many in a way feel that they get a calling also that they will live with God, and they shall be solving a mission, or get services... but I think that quite a few are called to be soldiers, not leaders necessarily. But then, you are in a way... It can very easily become that way then, that you will be very happy when someone wants to be a soldier, and you will be very happy when some new young people will become soldiers in the Army, and then you get exhilarated in a way, and then it can feel like a calling to become an officer that you really have not gotten. And it can help to destroy very many people. I do not know how familiar you are with the statistics, but very many have started officer school, and have been officers for some years, and then they have stopped and left the Salvation Army completely. Some have of course continued as officers, but that is where I think some of the solutions lie, that if we do not... nearly quality ensure, the calling, then I think it may help to destroy many many people (pause).

Officer 7 did not have a religious upbringing, and the experience of receiving a calling was thus 'very very distant' to close family. Feeling a 'driving force, or push', officer 7 explained that joining the Salvation Army became an 'all or nothing' type of decision.

In addition, officer 7 problematize the concept of the calling by emphasizing the dichotomy between being called to becoming a soldier and a calling to become an officer. Officer 7 explains that feelings of exhilaration may distort the understandings of received callings, with the result being that some may relate to an understanding of the calling different from the actual calling that person has received. Ultimately, officer 7 believed this to be a core factor in explaining why so

many may finish officer school, work as officers for a few years and then quit, never to return to the Salvation Army.

The answer provided by officer 7 is very interesting, in that the answer reflect an understanding of the calling as not just limited to the officers, but also to the soldiers. This understanding breaks with the description of the calling as provided by Harold Hill, when he explains the calling as '... associated particularly with officership' (Hill 2006: 85).

Officer 2: (pause) I think it's difficult. Yes. Because.... I think probably that it is very important, and I think probably maybe it was more important for me in the beginning than it is today. I think that it was important at the time when I went into it, because when I was an officer before it was expected that you would be an officer 24 hours a day, right, but not in the same fashion as today. I believe that the consciousness of the calling then was so important to manage and ... perhaps endure. In a way (pause).

To officer 7, the calling is portrayed as crucial to persist as an officer. In contrast, Officer 2 explained that though the calling is very important, it was more important at the beginning of the officer career than later. In elaborating on this statement, officer 2 explained that the expected hours spent at work had gone down from the start of the officer career until now, and as such, the calling became a less important enabler in order to 'manage and ... perhaps endure'. For officer 2 then, the calling provided a source of endurance in an environment that required much of the officers early in the career. It is worth noting that the statement here was not of an autobiographical nature, but rather that the informant pointed to perceived changes in the Salvation Army over time.

Officer 11: I think this is quite important, because it is relatively distinctive what has to do with the appointment system. So there are... a lot of things... that you have to be ready to adapt yourself within. And then it quickly becomes so that one becomes... Well, one can become... One can disagree and agree with these appointments, and... if it continues as a yo-yo, these things, one can give up then, I think, when the hard days arrive. And then these things will come, with the fact that there is not only a personal drive to be the leader that makes me... be an officer, it is a... more overarching call of God, then, that makes me.... I think this is the main driving force in it. Then comes the other stuff eventually, and those are things that go up and down, that it makes sense, and it provides lots of possibilities, and that one gets influence... it is sometimes fun and it can also be quite heavy. And tough. And you

meet lots of people in many different life situations that.. are both possibilities but also challenges then.

Officer 11 exemplifies the importance of the calling by referring to the appointment system, in which officers are ordered to positions within the organization. Here, the appointment system is described a source of significant stress, requiring officers to be 'ready to adapt' themselves within. To officer 11, the calling becomes 'the main driving force' in handling appointments providing challenges that may be too great to continue unless there was a calling involved. Here, the assumed function of the calling is that it serves as a coping mechanism. In line with the findings sorted under the question related to why the officers became officers, officer 11 explains the calling as an 'overarching call of god', rather than a 'personal drive to be a leader'.

In addition to seeking information as to how important the calling was perceived to be by the officers, I wanted to see whether or not the officers had any emotional associations with the callings.

JIF: Can you explain how it feels to be called? Is it something that could be described?

Officer 13: It it it.... It's all about.... The conviction that this, this is.... This is my place in life, in a way, also it is confirmed that, by... the work tasks, and the results, or the solutions you ... in other words, you know that you are in the right place - an experience of it.... I would say (pause).

JIF: Yes. So it is a rewarding feeling through work and work tasks?

Officer 13: Yes, and also a demanding feeling.

JIF: Yes.

Officer 13: For I have said sometimes that... sometimes I have considered quitting as an officer. Eh ... and it's clear that ... you do it because you... there are things that make you... wanting to choose differently. But the calling its aiding in helping to keep you in place. And then it can be challenging (laughter).

Officer 16: Yes , it is quite the dichotomy - There is also blessings and joy, but it is also a great responsibility, and sometimes it feels heavy, and...

Officer 13: Yes, it can.

JIF: Yeah, so being called may recur over time then, it is is a sequence - you can get another call later somehow - is that how it works ? Or is it an evolution of call throughout your career?

Officer 14: Have we really philosophized over this so much before?

(laughter)

Officer 13: Well... I've probably reflected on it somewhat. Ehm... I, I... and there, there I believe we are different... Eh ... Some will say, we are called to

preach - I'm calling for social work, we are called to missionary service. I have said, I am called to be an officer. If it means that I should be the leader of a band or church, I'll be a leader... I'll be cleaner.... Then the calling remains the same - I am called to be an officer. But I have also said that I am called... Today, I am, but tomorrow I do not know.

Officer 14: It is ... I can say I agree, compared to... you have felt a calling, and an inner conviction, and that (pointing to officer 13) says, we choose time and again, to follow this. But at the same time it is not the case that you end up in utter ruin...

Officer 13 : Yes, by all means (laughter)

Officer 14: ... if we quit as Salvation Army officers (laughter). Or, that is not it... But at the same time, the conviction probably, or calling, helps to keep you in the service perhaps to a greater extent than if it had been a normal job. Eh...

Officer 16: We have struggled with, in our organization, that we have defined the call, as, well ... that it is supposed to be a calling to become a Salvation Army officer.

Officer 13: Mhm...

Officer 14: Yes...

Officer 16: And then we have also been very... it might have been a, disparagement of those who have quit then. I think that has changed a lot.

Officer 13: Yes...

Officer 16: ... And if I want to say that, there comes a day when I have to stop that officer, then I will probably see... if I can be in my calling anyway. The call to follow Jesus and be in his service. It does not have to be... but God is not limited to our organization! (laughter)

Officer 13: Are you sure about this then! (laughter)

Officer 16: Yes I think so ...

Officer 14: It would have been plenty of space in heaven (laughter).

The group interview yielded some interesting responses in this regard.

Officer 13, providing the initial response, noted that the initial emotional response to the calling was primarily the knowledge of being in the right place, even in trying times in which the thought of finding alternative work developed. Officer 16 expanded on this notion, explaining that there was a certain dichotomy associated with emotions related to the calling – 'blessings and joy' on one side but also a feeling of large responsibility. Officer 14 offered some qualifications to the negative emotions associated with the callings, stating that one does not 'end up in utter ruin ... if we quit as Salvation Army officers'. Officer 16 explained that there had been some troubles in the Salvation Army, due in large to a notion that callings are primarily understood within the Salvation Army as a calling to officership, while

some who chose to quit working as Salvation Army officers experienced disparagement.

Officer 10: It's a very difficult concept because it is something that takes place on the spiritual plane. It 's all about that one feels that god is speaking to you, and that.... One gets the conviction that this is what God wants for my life, especially in relation to what kind of service and path one may wish to follow, and so it becomes a very strong conviction.

JIF: Yes. I 've talked to several officers, and they mention that the call can be something that is developed through joint prayer sessions and those types of things, and also in connection with the officer school. Have you had any experiences with several officers, together with you, have explored the call?

Officer 10: Yes, well ... both through officer school and also through officer courses, and that sort of thing, then that is certainly an element, it is. And also with communal prayers, it makes so that one can hold on to this calling, and it makes it possible to amplify the calling, and that... that it becomes more established, you might say.

JIF: Does the feeling of the calling change then, or is it just an understanding of the calling that change?

Officer 10: I would think that there would be an understanding of what the calling is, maybe it becomes more established, maybe ... and stuff like that. Uh, yeah. I do not really think that the calling itself change looking at it like that, I do not think.

JIF: So it's basically the understanding and reflection around the calling that is open to change?

Officer 10: Yes, because I think that it is up to ... in other words, when God calls us it is... it becomes a very personal address. And in terms of how you interpret it, that's where the change is.

The response by officer 10 brought a new concept in that the calling is something experienced on a spiritual plane. For officer 10, the calling was primarily associated with feelings of 'a very strong conviction'. Here, I followed up with a question related to how often officer 10 had experienced reflecting over the calling in joint prayer sessions and so forth. In response, officer 10 explained that this was a prevalent factor in both officer school but also in various officer courses, as well as in communal prayer sessions. This, to officer 10, amplified the calling, helping it becoming 'more established'. Confronted with a question to a notion of a more established sense of calling, related to in which ways the calling change, officer 10 responded that it was the understanding of the calling that changed, more so than the calling itself.

Officer 5: Yes, for me it was a crucial issue though. Without the overarching calling... at least I would not have become an officer in the Salvation Army, I could well have... the calling could well ... well have revolved around being a leader in some group, or... the natural for me if I had not become an officer, I could have become a leader for boy scouts group for example.

Me: Was the calling a direct calling to leadership work in the Salvation Army then, or was there a general calling to leadership?

Officer 5: It was first and foremost a call to serve in the Salvation Army. As an officer.

Me: Can you explain how it feels to be called to a leadership role?

Officer 5: It is not easy to say how one should explain it really. I cannot help it, because the pull is so strong. Even if you feel like doing a whole lot of other things, but that pull, the feeling that this is a lifes worth of work, is so strong that you cannot resist.

JIF: So the calling is primarily an absence of alternatives?

Officer 5: No, I wouldn't explain it that way. There are lots of other things I 'd like to do, but the pull, the calling becomes too strong. Although the options are there, they have no appeal. The alternatives become meaningless.

Officer 5 used the word 'pull' in order to explain the emotions related to the calling, and associated a 'feeling that this is a lifes worth of work' with the calling. In responding to a question about whether or not a sense of absence of alternatives was associated with these emotions, officer 5 explained that though alternate courses of action were tempting, the pull of the calling were strong enough to erase the 'appeal' of the alternatives, rendering them 'meaningless'.

Officer 8: Uh... yeah. Well, in the beginning, I felt that it was scary. Because I thought that I am not the type who can be a leader. I do not think that I can do it. But then it is the case that I should not manage this on my own strength, but I am to make it in the power of god. And when I allow him into my life, and when I ask every single day for help and guidance in my life from god, then it makes it much easier to be a leader.

JIF: Yes. So it is the feeling that the burden eases somehow, it is first and foremost so it feels when you feel close to god in that kind of decision?

Officer 8: Yes, yes! I could not have done this if I did not know that it was god's will for my life. Then I had not been capable of it, I would have stopped long ago. For it is tough occasionally, having that kind of responsibility. That it is.

Officer 8 explains that the calling can be 'scary', in that there is an uncertainty as to whether or not one is capable of achieving what is associated with the calling. However, for officer 8, there is solace in the understanding that the task is manageable 'in the power of god'. Asked if there was a sense of less burden in such

an approach, officer 8 confirmed this notion, explaining that the responsibility would be too much to handle alone and that quitting would have been inevitable.

Officer 9: There is no special feeling, it is not like I go around and somehow think that I am better than others or something like that. It is very natural. It is just that there is an eternal relationship with Jesus Christ. So it is only so that my way became this. But I have been a Christian for many years, and while I was a soldier, I had an additional job. It felt just like it should, until something else came in. It was as if a thought hit me that doing this job, many others can do it, but to be an officer, not everyone can or will do it. Also I felt like I was in a way challenged on it by God.

Officer 9 denounced the notion that there were any 'special feeling' associated with the calling, explaining that it was merely an eternal relationship with Jesus. However, a realization regarding the difference between a previous job and that of officership was associated with receiving the calling, as well as an understanding of the calling essentially being a challenge from God.

Challenging Aspects of Officership

In attempting to gather data regarding aspects of officership that officers found challenging, I opted to first ask most officers to provide some highlights in their work as officers.

JIF: Ok, I will go a little further – we shall begin to talk about the challenges in leadership then... First, I must ask: What you are experiencing as particularly satisfying in the role as officers?

Officer 13: Hm... (laughter) (pause)

JIF: I can rephrase the question: Do you have examples of particularly satisfying aspects of the role as an officer?

Officer 14: Yes! Yes, I have some (laughter).

Officer 13: Wonderful.

Officer 14: Eh... Something that has been the greatest joy, I thought, as an officer, is the enormous flexibility that it is in service, both of which I mentioned earlier, with the freedom to shape your own work, to a large degree.... We (pointing to the officer 15) have worked in quite a few years at the corps level – to be able to use your skills and resources almost as you want - within certain limits of course - but to, yes, really be able to work in

your passions and what you think is fun, and being able to fill your days with content in a such a way, it has been, yes it has been a very big plus for me. Eh.... Yes. That I think is a unique facet, to be an officer and to be able to really engage with what you want to and shape the day as you want, of course it is also like those 'must' tasks that are not as wonderful, eh ... but it will be that way in most places, but it is still such a huge freedom to.... indeed, influence and shape your own work.

Officer 13: Mhm

Officer 15: ... And thus a tremendous opportunity to meet people. Get to know people, and if you then love people, that is positive. Eh... It is also satisfying to get feedback on things that you have done and learn that yes, this was... 'all right'. It is clear that that, that provides motivation.

Officer 13: I would highlight the diversity of tasks, that is... uh... you start with something, and then you will be thrown into something else. Eh... but it is in fact exciting and satisfying. The taste is not always good at the time, but in retrospect, yes.... You get to develop different aspects of yourself, and do many different things.

Officer 16: Mhm

Officer 15: Mhm

Officer 14: Absolutely

Officer 15: The challenge of the variety that you describe (pointing at officer 13), is that something new appears constantly. And then you address the new, and perhaps you were not done with what you were doing previously (laughter), and then you get challenges, and then you should (makes noise with his tongue that indicates effectiveness), so.... That could be.... Yes....

Officer 13: Sure, by all means.

Officer 14: For some of us, that is absolutely great (laughter), while others are challenged by it, that makes it – we are different.

Officer 13: Yes...

Officer 15: Mhm

Officer 14 highlighted freedom as one of the most appreciated facets of officership, in that there is 'enormous flexibility' in day-to-day officership. For officer 15, the opportunity to meet people was experienced as a positive factor, in that it provided opportunities to get feedback. Officer 13 wanted to 'highlight the diversity of tasks', but officer 15 qualified this notion by addressing the stress related to prioritization between tasks. For officer 14 however, having to prioritize between tasks was invigorating.

Officer 3: It is... it is that you meet people. And that one can do a satisfactory job for them, and also for the Salvation Army. Eh... as an officer... if you think about officership then it is usually to be a congregational leader. And you are quite free.... You are quite free as a leader in the Salvation Army, to be able to... eh.... Take care of the needs that emerge gradually, and to do something about it. Clearly, one has the specific task to do, like having the

meeting on Sunday, and.... One should hold meetings elsewhere in the week, and child care and so on, but in between those, then you have the freedom to follow your heart as well.... To, to take care of the requirements followed by our society as a leader... and... and... I find that to be satisfying, knowing that you can cover the needs that exist.

Officer 3 highlighted the opportunity to meet people as a significant positive as well, as well as the freedom to 'take care of needs that emerge gradually'. In addition, officer 13 found it satisfying that it was possible to 'cover the needs that exists'.

Officer 11: What is satisfying is that I feel in the right place. What the... Well, I was ... I was really in doubt if I should become an officer, but when I finally took that choice, I felt in the right place. I could not see myself in other tasks, really. So that I think has been very good, and I also think that... I have gotten to be part of a lot and gotten many opportunities that I probably would not have gotten at other venues. So being able to.... address the calling then, that has been very central to my life, that is, that which ... not that you understand it, but, I believe that god has a plan for us human beings, and I have had a desire to be in that plan, in order to thrive as much as possible, while making the best use for me. And I think maybe that I had the opportunity through this here.

Officer 11 points to having 'gotten many opportunities that I probably would not have gotten at other venues' as a noteworthy factor in being an officer. Noting that I would not understand the following point as a non-believer, officer 11 expressed appreciation for being enabled to be part in a plan of god. In addition, officer 11 expressed that officership made 'the best use for me' as an important factor.

Officer 9: It is that I use all of me, and that I can apply what I am good at. In addition I am also challenged on what I do not feel entirely comfortable with, but I still have to go into since I am the leader. It is exciting, and it is scary, but it is also helping to... well... develop me as a leader.

For officer 9, the opportunity to 'apply what I am good at' was a central factor in explaining the perks of the officer service. Otherwise, officer 9 mentioned several factors mentioned in aforementioned quotes, such as a challenging work and the ability to use the whole spectre of abilities.

Following questions as to particularly fulfilling factors related to the officer service, I asked some of the officers which work tasks they perceived to be more stressful or demanding than others.

JIF: Do you have any work you see as particularly stressful or demanding as a leader?

Officer 12: Yes. I will say to. Challenging, stressful at times... That is if you experience conflicts, issues that must be settled... ehm... ehm... I think that as a leader, I cannot be... and then some of the leadership role enters (laughter), because you can say that as a leader, I cannot just sweep conflicts or problems under the carpet. Then you only extend a problem, or... I do not feel that I as a manager can allow me to be shy of conflict, or then... then I cannot do my job as a leader. If I am skilled enough, that is another matter. But I can ask for help if I need it, and if I see it, in a specific situation, I might have to... seek advice, here or there, but to say that this, this is not my table, or this I will not have anything to do with, I mean that I can not do as a leader. And then comes the role in, in that you are both officer and leader. And you have a responsibility for both (laughs). It is clear that, as a leader you wish for minimal problems and conflicts, at least in things that can turn into big problems, but... but... but... should they develop, then I think that the best way must try to resolve them and be instrumental in that one can best help to solve them.

JIF: Do you see any conflict between the roles of leader and officer?

Officer 12: No not really, because I think that if god had called me to be the pastor of another church those same conflicts would occur, at different levels, you know, whether I had been the corps leader or division chief or head of department/ head of section, so I had to relate to issues and conflicts. So I think that 's part of the package (laughter).

For officer 12, conflicts are some of the most stressful situations encountered in officership. In this response, there was a few distinctions made between the role of leader and the role of an officer, in that leadership is understood to require handling of conflicts, while the officer role would seemingly be related to the position currently undertaken.

Officer 10: I would say that you are in a kind of suspense in relation to expectations from above and below.... And perhaps expectations from ourselves. There will always be something that creates stressful situations. One can have pressure from above in relation to the expectations of the role you are in at any time, as you may not feel you manage to meet. Also, you have expectations of the people you are to service. That can also be the cause of the stress, because you do not feel you are able to meet the expectations there. Sometimes the expectations of ourselves become the biggest problem (pause).

For officer 10, stress was experienced in the form of a 'suspense in relation to expectations from above and below', meaning that here, stress is experienced through the expectations of co-workers and leaders. Officer 10 adjusted this notion however, in explaining that the expectations that the officer may have of oneself may be more problematic.

Officer 7: What is challenging, mainly, is that the officer role is to cover so many areas. It is often said that the officers is a kind of priesthood, right, and that you should be a priest or pastor. But if you look over to the other churches, it is rare to see the priest performing janitorial duties in his church, or manage all these roles as officers do, so unfathomable much then, so that makes it exciting, so it 's not negatively challenging, but it does make for officers doing a great many things then, and perhaps it is so that we are passionate about different things. So those who have been here previously might have been passionate about selling the War Cry, or stood on the street and evangelized, or... gone on sick visits or the equivalent, while those preceding those were passionate for completely different things. And when I came, I was expected to be passionate for my own stuff, but preserve what others had been passionate about before me. And then it really becomes so that the officer will serve as the backbone of the korps, and here i am now they were without an officer before I arrived. Much were lost before I came, and although there are many people and many wonderful resources, so much was lost because they rely on the officer.

The response by officer 7 was interesting in that it identified a great many tasks associated with officership, ranging from religious functions to managerial tasks and sales, and practical work such as janitorial tasks. It should be noted that this explanation was provided from the perspective of a corps leader. For officer 7, the many work tasks associated with officership, or 'roles', are stressful in that they are followed by certain expectations by co workers, related to the conduct of previous officers.

Officer 4: One of the tasks that we have is to assume leadership in the church. For instance, when you build that leadership, if, if... every year, sometimes every two years, you go down and look, who's doing what, and how the people have done it, and then, if you have to change that kind of leadership, and now... that's more challenging. And say... you are not on the right track. Correcting people, I think, is the most challenging, and those who are leaders. That is the part that is more challenging.

For officer 4, stress was associated with leadership tasks. Here, it is the evaluations of progress and leadership of small groups associated with the corps that is associated with stress, in that it often entails correcting the leaders of those groups.

JIF: Do you have examples of situations that have been particularly stressful? In the daily management of the corps?

Officer 7: What is always stressful is to find people who can help and lead, and provide a helping hand. And things like... And economic matters, not least. Because, yes, as corps leader you are responsible for the finances of the corps. And that is a battle in a way, but we are in a way spoiled the Salvation Army, because the Norwegian people finance all of the social work, and it has in a way been such a culture that thinks that... that... yes, the money we gather by seeing the War Cry and raffles, and... walk around with shakers and stuff like that, right, so the people of the corps have not become good at giving. Other corps finance themselves often.

JIF: Is that something you would like to see changed, that people within the organization should have given more in the form of financial support?

Officer 7: Yeah, I do not think so that... it is difficult, but also dangerous, to say that someone should have given more though, but I think we should get better at talking about tithing for example. I do not mean that people should have given more than tithing, for example, but I think that people give a lot of their time, but I think we could get tougher on the notion that the corps should finance itself.

JIF: So is the theological principle of tithing there should have been more focus on?

Officer 7: Yes. Certainly.

For officer 7, recruitment was a considerable source of stress, particularly in relation to finding prospective leaders for various groups within the corps. In addition, economic concerns within the corps was a significant source of concern, in that the corps leaders are responsible for financial matters. Officer 7 did not make any qualifying statements regarding where examples of self-financed corps were located, but at other points in the interview, examples of corps abroad were frequently used. The statement regarding the

Officer 1: What has been particularly stressful, at least for me, has been that... well, reappointments, that is, several shifted work tasks that have been fairly frequent in periods. And not desired by me, either. Yes. It has been stressful. (pause)

JIF: To implement new measures and to be assigned new tasks, it is highly stressful?

Officer 1: Yes, yes.

For officer 1, reappointments were particularly stressful events, along with the frequent changes in work assignments. Reappointments is a central aspect of human resource literature, where the term *job rotation* is the primary term describing changes in work assignments. Job rotation is defined as;

The process of systematically moving a single individual from one job to another over the course of time. The job assignments may be in various functional areas of the company or movement may be between jobs in a single functional area or department (Noe et al.: 418).

Amongst the advantages of the job rotation is that it helps employees gain an overall appreciation of the goals of the company functions, develops a network of contacts, and improves problem-solving and decision-making skills (Noe et al.: 418). However, job rotation has also been found to be problematic in several aspects. In addition to stress as experienced by officer 1, job rotation may also adversely affect the satisfaction and motivation of employees, due to difficulties in developing functional specialties (Noe et al.: 419). It should be noted that a job rotation is different from a transfer, in which an employee is assigned a job in a different area of the company, while promotions are advancements into positions with greater challenges, more responsibility, and more authority than in the previous job (Noe et al.: 419). In the response by officer 1 however, it appears likely that the stress was related to internal transfers within the organization, rather than a systematic job rotation. None of the other officers interviewed for this interview mentioned systematic job rotations as a facet of the Salvation Army, though several officers at some point during the interview mentioned reassignments as factor.

In sum, sources of stress were as diverse as the officers themselves. However, many of the officers interviewed for this project noted that for them, stress was associated primarily with conflict and confrontations. However, factors such as the diverse and often large workload of the corps leaders were brought up

as sources of stress as well. In addition, expectations from others, but also the officers themselves, were noted as sources of stress.

Handling Stress

The fourth and final sub-theme in the first section of the interview guide revolved around ways in which to handle stress.

JIF: When you encounter challenges, do you have some examples of where you seek support?

Officer 6: Then is it mostly through conversations with the partner. We talk a lot together, and share a lot, and... In that way, we get through it in a way. Actually, I have also sought out counseling on the outside, but do probably feel that the support I have at home is better... than what I have gotten on the outside, yes.

Partners were most prevalent source of support mentioned in gathering information as to where the officers sought support for this project. Officer 6 had tried counseling outside of the organization, a prevalent theme throughout the interviews. However, officer 6 was typical in that those who had tried counseling outside of the Salvation Army, frequently mentioned that they thought the support they received at home was more fruitful than counseling.

Officer 9: Yes, I seek the support of my manager then, superior manager, and discuss matters there. Otherwise I will have my first appointment of employee conversations now soon, not direct guidance, but it will probably be more tips and advice and that sort through what this company health service of ours, and that is the result of a conversation with my immediate manager, where I discussed matters of stress and work planning, and I was advised to contact a work psychologist in order to get some advice and tips.

Several officers mentioned that they discussed problematic matters with the immediate supervisor. However, officer 9 served as an example of an officer who had been referred to a work psychologist through the health service associated with the Salvation Army, in order to be taught how to handle stress more effectively.

Officer 3: Yes, it is the immediate supervisor. Otherwise, we have had a few courses, and so on, we have had... Eh... We have had various speakers who have taught us some techniques and so on, in order to handle different situations. And as a leader, at least when I was a parish leader, then you never reach full proficiency. And there, as a parish leader, we also had a immediate supervisor or sectional head or divisional head, as we called it, which we then were able to consult with. Oh, oh, well, we were adviced as parish leaders that it is better if we attempt and that we try, rather than doing nothing at all, and that philosophy has guided my leadership.

JIF: Do you have employee conversation sessions with your immediate supervisor often?

Officer 3: Yes! Or, well, the employee conversations sessions we have once a year. Also, we have the Salvation Army reappointment conversations. And now I have been here for several years, and then we are to have a reappointment conversation, and that is with someone who is a little further up in the system than the immediate supervisor. And then it is about satisfaction at work, and if you... (pause).

In addition to noting the importance of the immediate supervisor in order to handle stress, officer 3 added that courses provided by the Salvation Army had addressed challenging situations. Interestingly, officer 3 noted that there was a formalized structure of employee conversation sessions at a yearly intervall between the individual officers and the immediate supervisor. However, discussions regarding satisfaction of work were identified primarily with the reappointment conversations.

In sum then, for those officers mentioning partners, these were most frequently explained to be a significant source of support. The immediate supervisor was often mentioned as a target for conversation regarding the handling of challenges. Some of the officers mentioned courses and health professionals as influential in their handling of stress, but for those who had sough counseling, most mentioned that alternate ways of handling stress had been more successful.

Following a conversation regarding the handling of stress, some of the officers were asked if they had any examples of techniques they used in order to manage stress.

JIF: Do you have any examples of techniques you use to manage stress?

Officer 13: Scratching the paint does no harm (laughter)

Officer 14: Literally I was about to say, but that is an inside joke.... Do we have any techniques to manage stress, you guys?

Officer 15: I relate stress to the little tasks that ... that I might not manage alone. I sit there, and then I do not know how to solve it. And then in that case the technique, that I think about... it is to create cooperation. We have a unique opportunity here in the office to ... we have different backgrounds, different experience, and there are different things we know. Then we use each other a little, we interact, and that is in a way.... The technique for me, at least if I get stuck. And then I get pretty stressed, and then I can use the others.

Officer 14: I think that, I become more stressed by what I can not get done than what I have done. (laughter). So it is the pile of the things that do not get done... The technique is probably to attempt to get some done, and some things you just have to realize you will not be able to do... And that is something that you have to live with that some things you are not able to finish, and some things you can not do as well as you would have wanted to do.

Officer 13: There is something in that eighty percent, it is good enough...

Officer 16: Mhm

Officer 13: ... and the ...

Officer 14: It also revolves around a kind of robustness, in relation to realizing that you cannot handle everything.

JIF: Yes

Officer 14: ...and if you persevere in such a position over time, I think you simply have to learn to live with it.

Officer 16: I also think it is something you learn after a while....

Officer 13: Yes

Officer 16: This here to, to, to, lower the requirements

Officer 15: Mhm

Officer 16: At the beginning of officer service so I felt that maybe that one would manage everything... (laughter)... And then it becomes very stressful though.

In the group interview, one factor developed over the course of the conversation between the participating officers regarding the ability to lower the personal requirement for the work providing the stress itself. For officer 15, collaboration on particularly challenging work tasks was a fruitful method, while officer 14 highlighted the ability to prioritize between tasks as the most essential method. Officer 16 stated an impression that stresslevels had been higher at the beginning of the officer career, a notion to which there was nothing but silent agreement before the next question.

Officer 8: (Laughter) If only had that, it would have been really good! No, you know what, I do not, but when I feel very stressed and have worked very

much with this and that, I just have to sit down in peace and talk to our master. So in that way I calm down, yeah (pause).

JIF: So it is primarily through faith that you handle stressful situations as a leader?

Officer 8: Yes, yes, yes, that is it. Because then I just ask for help to calm me down and ... now I have to think clearly, and now I have to get through this, and now I need not run ahead of our Lord, right, you tend to would manage all on your own, and then they forget to count on god. Yes. And that is why you get stressed too, because one does not account for God.

JIF: Yeah right. So when you are stressed and you go through prayer, you feel like you are less stressed afterwards?

Officer 8: Yes, because then I feel like I am getting the tranquility I need to get ahead.

During the interviews, general questions related to the topic at hand was presented to the officers first, before more pointed questions of religious matters were asked before advancing to the next theme. This was no different in the sub-theme regarding the handling of stress, as the hope was that the officers would provide techniques related to religious practices without the direct question having been asked. This was the case with officer 8, who explained that prayer and communication with god formed the core technique by which stress was handled. Here, tranquility was used as a term in explaining the effect that prayer and communication with god had on the experience of stress.

Officer 4: Yes, yes... One of the best techniques is to take time off. And then play.

JIF: Yeah. So then taking time off work, and then spending free time having fun, basically?

Officer 4: No.. I don't separate. Like for instance, I like to go to the gym. While Im training there, I can have very good thoughts on how to solve one of the problems that I had. So you can't separate between the two, but you can do some different things, and daydream during the time you are doing that. Or taking a walk. You can find more solutions by taking a walk. Out of the office... so those have been my techniques. I can't separate myself from the problems, but I have some activities that I do... for instance, now I go to the gym, or take a walk, and sometimes I play some games on the ipad. So there are certain things that I do.

Athletic activites was mentioned by several officers as a staple activity in dealing with stress. However, officer 4 linked these activities with thought processes, in that situations could be pondered over while working out removed from the context of a situation causing stress.

Officer 7: Yes, now we have not been here for a long time, but what we are trying is to create a work schedule and a list of where we are and where we want over time. In addition, attempting to make a reasonable and good strategy. Eh... so that we kind of do not ... it is so easy to attempt to summarize all the loose threads at once, but that we should rather focus on setting specific goals and see those through well. That way, you slowly but surely turn the ship in the right direction, and I feel that it means that I do not stress too much. And I think is part of the solution, to pull God into everything. Like, it's a wonderful Bible verse that constantly comes back to me, that we should be quiet and that the lord shall fight for us.

Officer 7 was the sole officer mentioning strategy in relation to handling stress. Here, limiting the work tasks through the creation of strategic aims functions as a technique limiting levels of stress.

Officer 11: Uh... yeah... maybe. Probably not good enough, but well, you get stressed occasionally, especially when there are many tasks waiting on hold, and that is quite like a computer where you have many programs running at once so everything process much slower. So dealing with some at the time, and finishing it, is part of the challenge, for some require your immediate presence, especially when dealing with people and such... often, you have reschedule items, and prioritize. After, you are a little behind schedule. But handling it... My technique is probably to close the door. Well, so that you are not available to everyone all the time. That you establish a zone where you get things done one at a time. It is a gratification in itself, to get things done. So it is a lot about self-discipline too much of this.

For officer 11, limiting personal availability served as the primary means of reducing stress. Here, stress reduction is created through achieving the gratification of finished work.

In providing examples for how the officers handled stress, there were more stated techniques in the data than there were participating officers, indicating large-scale differences between the officers.

Some officers were asked to provide examples of using faith in order to handle stress.

JIF: Do you have examples of using faith in order to handle stress?

Officer 2: Yes, it's to pray, a lot - talking with Jesus... and... yes, putting things into his hands, it is very important to me (pause).

JIF: To be able could put things off and onto something else, it...

Officer 2: Yes. And we have wonderful morning gatherings here. At our house - here. Where we pray for each other, and put things in his hands. We pray for the day and we pray for the guests who arrive, and we pray he bless the day and let us maintain peace and quiet in the house here (pause).

JIF: Who attends the morning gatherings?

Officer 2: All volunteers and staff.

Phrases such as 'putting things into gods hands' occurred quite frequently throughout the interviews, and was described as a process limiting levels of stress. In addition, morning gatherings were employed at several corps and centers.

Officer 9: Yes! It is right there as a kind of bottom of it all. I put what I have before God in prayer. Also it is clear that ... eh, that I really believe in that. But I am not the one sitting and waiting for god to come answer, and then do nothing myself, I think that it is woven very closely connected with this that we must pray and we must work. But I think that when we put things in front of God, then things can change.

JIF: So the work process itself works similar to prayer, then?

Officer 9: Yes, you can say it. But it becomes a little bit so that... Does it work as prayer? Yes in a manner you can say that it does, for if what I am doing is difficult things, I pray to god for help, but I have to find the solutions myself.

Officer 9, for instance, employed the phrase 'put(ting) things in front of god' in describing an approach to achieve stress reduction through the use of religious techniques. Here, prayer and work are connected activities, in that both are required but in which the former does not rely on an answer.

Officer 11: Its as if it is... you could become a little I down, to put it that way, if you knew that... is this the right thing I am to do in my life? Then I think it would be ... if you get negative affirmations that this does not work, then I think you would have struggled more and stressed more about it. But if you are confident in your platform, you are assured that you are in the right job or the right service, it gives in itself... it is a great strength, then. In addition it is of course the case that we can ask our lord for mercy and help, too. And mastering tasks. And that he does in different ways, so does he. But that is not to say that you do not experience stress, for that you do. It is added situations and it is self created situations that make you stressed.

Officer 11 linked faith with uncertainty regarding the work, a notion highly interconnected with the understanding of being called to service. Here, the calling, and by extension, faith, provides the platform by which one can be certain that a job or service is the appropriate undertaking.

In total, those officers who were asked to provide examples for the use of faith in handling stress primarily exemplified this by pointing at prayer as the primary method.

Chapter 5 – Strategy

This chapter addresses strategy in the Salvation Army. Following the interview guide and the data gathered in this project, four topics will be discussed. First, this chapter will discuss visions, both in terms of the personal visions of the officers for the future of the Salvation Army and their thoughts on which of the visions of the Salvation Army they find to be more important or less so than others. Second, autonomy in the work of the officers will be discussed, as well as external strategic agendas. Third, this chapter will briefly discuss some strategic factors the officers identified as challenging. Last, this chapter will discuss data regarding the officers and their own strategic goals in their work.

Visions

A vision, as defined in chapter 2, expresses the ideal desired portrait of the organization¹¹. In order for an organization to be lead by strategic principles, there must be a vision, aims and values in place for the conduct within the organization (Strand 2007: 506). Visions are primarily important because it helps those engaged in the organization in identifying the meaning of work, decreasing the uncertainty of the future of the organization and why the work is important (Berg 2008: 93).

In gathering data regarding the visions of the officers for the future of the Salvation Army, this project focused primarily on two dimensions. First, the officers were asked to provide examples of their personal visions for the future work of the Salvation Army. Secondly, the officers were asked to explain which visions they associated with the Salvation Army that to them were more or less important than the others.

JIF: Do you have examples of personal visions for the continued work of the Salvation Army?

¹¹ This was discussed on page 19 & 20.

Officer 1: My desire for the Salvation Army is that we still manage to be... a little ahead, that we do not bury ourselves, now we are 125 years, that we do not bury ourselves in the history because we are so enthusiastic about our own history that we forget that we have a future, that we live in the time and the place where we are at any given time. That we do not become a museum. For it was the strength of the Salvation Army then, that they were just able to address something in those days, and I think that that is somewhat we must continuously manage, and... yes.

For officer 1, the response was linked with a worry that the Salvation Army would not address societal issues in the future, but rather celebrate its past achievements. Here, the vision is essentially that the Salvation Army is able to address the societal needs of the future, rather than the enthusiasm for the history of the organization. The more important factor here however, is the comment regarding time and place. For officer 1, the underlining vision seems to be the work of the Salvation Army in relation to the particular places in which the organizations operate, implying that the organization must 'address something', or societal needs, in the individual places in which it operates.

Officer 2: It is a little difficult for me regarding vision, strategy and goals and stuff, but for me it is very important to preach the gospel and that all men should be saved, those are of course the bulk. But I think that the Salvation Army must be more out there on the street, and be more visible. The visibility is about to be gone, and we must become more visible. I just had lots of teenagers here, and they do not know what the Army is and do not even know what the Christmas kettle is. There we have a job to do, because the young people growing up now they have no idea what the Salvation Army is. Therefore it is very important to be clear and visible on who we are and what we are.

The interview with officer 2 became difficult to conduct during this section of the interview, because the officer struggled to relate to the terms used in the questions. However, while addressing the vision of saved mankind as somewhat of an overarching vision, the central category in this response is the visibility of the organization and some its main symbols and campaigns, such as the Christmas kettle.

Officer 3: It is to be faithful to the message and to be true to the doctrines of the Salvation Army, not the least. We do meet the people and we meet people in all life situations. And then I want be true to what the Salvation Army stands for. When it comes to the Christmas kettle and gay relationships, the Salvation Army has a... eh ... stance on that and you try to be faithful to it even though you not always completely agree many times. Eh... here you try to help everyone regardless of background, for everyone starves equally much. So there you cannot go far into it, but one must try to help as best you can.

During the conduct of the interviews for this project, the Salvation Army was under criticism for its stance on same sex relationships amongst its officers, which, at the time, formed a context that colored many responses to questions of the strategy and visions for the future of the Salvation Army in this project. This emerged most clearly in the interview with officer 3, in which the vision was continued adherence to the doctrines of the Salvation Army, though the officer gave some qualifications to that statement based the nature of the social programs within the Salvation Army.

Officer 7: My biggest dream and vision for the Salvation Army as an organization is that all officers and soldiers shall dare to stand up and walk out with that fire, which I know live in the vast majority. It may be well concealed and well hidden... but more confidence, then. And... as god said when he declared war against evil, right, with love as the weapon, eh... and change the injustice... change hate to love, right and being there for the weak. It is so important that not all the social work we do is run by civilian employees. Or volunteers. But that there are Salvation Army officers and soldiers who... in other words, where they are in the religious communities, so that it becomes our own, because I do not think it is healthy that we put corps in a way to themselves, and then we put the social work separately. Ever since the work of the apostles the social work belonged to the churches, it has... it has in a way been our main mission, right, jesus... that is what he commanded his disciples to do. To go out and meet people with love. Going out to visit the naked, and the sick, and... (pause).

JIF: Are you referring to the concept of blood and fire?

Officer 7: Yes, that is what it is. Blood and fire stands for, well... the blood of jesus, which cleanses us from all sin exercised over all men right. That is like blood. And fire, that is sort of the fire of the holy ghost, it is given to all people.

In the interview with officer 7, three categories emerged as particularly prominent in the response. First, the visions relate to the metaphor of fire, which in this vision spurs the actions within the

organization. Second, officer 7 envisioned a future Salvation Army in which the social work was not predominantly run by civilian employees or volunteers, but by officers and soldiers as well. This second vision was largely connected to the third, in which officer 7 envisioned a development wherein the gradual removal of social work from the corps and ministry work was reversed.

Officer 10: Yes, it is very wide, but I want to have... I have got a desire that we still manage to keep the focus on service for people, that you stay focused on what god wants, and that we are not steered by populist thinking.

JIF: Can you give some examples for that?

Officer 10: Yes, I think it is really important to keep your values. In terms of the value debate going on in the society. And that you do not compromise on those values. I think that is very important.

While officer 3 noted the debate regarding gay relationships and the Salvation Army explicitly, officer 10 addressed a wider category of a public value debate in her vision, stating a vision of an uncompromising handling of value-based questions.

In short, in the interviews in which there was a response on the topic of visions for the Salvation Army, the officers expressed a largely conservative attitude towards value-based pressures on the organization, with officer 3 the lone officer problematizing that particular concern. Several officers at the corps level expressed worries that the present development towards widening distinctions between the social work and the congregational aspect of the organization was unfortunate, and expressed visions wherein the two would become fused.

Following up regarding visions for the future of the Salvation Army, most interviewees were asked to differentiate between the visions they associated with the organization. While most officers were unwilling to differentiate between the visions, emphasizing the importance of the inclusion of all, some diverged from the trend, and have been included here. It should be noted that there are several differences between which of the visions are presented as important here, and the officials visions as outlined by the Salvation Army on its main webpage (The Salvation Army HQ). There, the visions of the Salvation Army are the following: a)

‘deepen our spiritual life’, b) ‘unite in prayer’, c) ‘identify and develop leaders’, d) ‘increase self-support and self-denial’.

JIF: If you were choose between the overarching visions of the Salvation Army, which, to you, seem most important?

Officer 7: It is clear that there are many, but I think in a way that it is part of these old slogans the Salvation Army used. Such as, and this is perhaps by far the best, in my opinion, and it is one of the women’s ministries, is christ into every home. And that was one of their goals, right, that christ would be known in every home. And then they worked for that, right, and then the ladies in the women’s ministries... at that time it was natural, right, that women were... which were kind of pillars of the home, right, so then they trained women to preach to kids and husbands and other family members.

JIF: Do you have more examples?

Officer 7: Sure. Caring for the whole person. That one is nice, but it might be a little vague. But if one looks at the totality of it I think it is very good.

Because when I think of caring for the whole person, I think of soup, soap and salvation, right, which is perhaps the most famous slogan, but it could easily be just a phrase. But when I think of caring for the whole person, I think of bodily, but also spiritually. I think all people have a spiritual need, and it proves time and time again that it.... I do not think one can distinguish between soup, soap and salvation as they are all so close together, so that we shall have one hundred percent well, all must somehow... if I am starving, I cannot think of god.

In the data gathered for this project, the slogan ‘soup, soap, and salvation’ was the primary topic of discussion with the officers, and served to them as the primary vision of the Salvation Army in which the components set the stage for a discussion of the importance of the three individual components. Most officers chose answered by stating that all three were equally important as part of the whole, and let that be the response to the question.

JIF: Could you describe which of the visions of the Salvation Army that are the most important to you?

Officer 4: The Salvation Army vision is very simple. We would like to see people get saved. We would like to see people grow in their faith, and take jesus christ as their personal savior. Then we would like to see people fed, or helped, to get out of that situation. So there is only three phrases, soup, soap, and salvation. But sometimes, it does not make sense to many people. But I use the English one, which is save souls, grow disciples, and serve suffering humanity.

JIF: Would you rank them in that order?

Officer 4: Yeah, the most important thing is to save their souls, and then let them grow. The last is the physical part.

Officer 4, answering the question using the slogan 'soup, soap, and salvation', was one of the few officers willing to differentiate between the visions within. To officer 4, salvation was the primary aim, as was the case with the rest of the officers providing answers to the question. However, to officer 4, the 'physical' aspect of the slogan provided the least important vision, explaining in a separate section in the interview that without being fed, people were not able to raise shelters and provide themselves with the means to cleanliness. In contrast, officer 6 did not differentiate between the latter two components of the slogan, instead explaining that all other activities of the Salvation Army would only serve to lead people to salvation.

Officer 6: It is the salvation of souls... which has been involved from the start, and... and that is what I work for, and that is what I am passionate about, that people will find Jesus Christ and salvation.

JIF: Would you say that soup and soap are less important visions than salvation?

Officer 6: No, in a way it is not. But soup and soap are the means to achieve salvation... so if a man comes and is seeking, yet is hungry or dirty... if he is hungry then he is unable to concentrate, and therefore you cannot convey the love of God. And if he feels dirty then he also has problems receiving the message, but... when he feels worthy, when he is satisfied, and when he is groomed, then he feels worthy, and may be part of the creation of God and being part of the kingdom of God. There is a lot we can work with, but they are only a means to the goal of salvation.

The most interesting aspect of the data gathered in response to the question of more important visions within the Salvation Army was that the visions for most officers were closely related to various slogans used within the organization, rather than visions developed in their own section of the organization or imposed visions from a superior officer or a higher tier within the organizational structure. This was not as prevalent in the answers to which visions were of less import, as these responses focused more on the relationship between the individual components within the organization and the relationship between the Salvation Army and societal contexts.

JIF: Do you have any examples of visions that are less important?

Officer 1: I will perhaps point out that for me it is important that people get to know Jesus. I may not be a fan of the social... Well the social measures for actions' sake.

JIF: Do you have any examples?

Officer 1: For me it is maybe a bit like erroneous that Salvation Army today is divided in social work and church work. We need more to come together, in a integration, and that we work together. I do not think the Salvation Army should... it is about, when you look at the social initiatives, government regulations set terms. And there, I believe that the Salvation Army also must decide its own terms on the basis of our vision... that man needs God. Yes.

For officer 1, the most important vision was that more people 'get to know Jesus'. This was superior to visions for the social work, which for officer 1 had to work for the salvation of people rather than for their practical purpose. Several officers noted during the interviews that they were concerned that the Salvation Army and its social work overlapped with the work of the Norwegian Labour and Welfare Administration (Norwegian abbreviation: NAV), noting that there should be a tighter connection between the social work and salvation of the participants, a concern echoed in the response by officer 1. Another important concept in the response by officer 1 is the concern for the impact of government regulations on the social work conducted by the Salvation Army. To officer 1, social work became somewhat detached from the vision of man needing God, due to regulations imposed by the government.

Officer 7: Yeah... I think that in the Salvation Army today, we become so well-liked and gained such great... a great place in the heart of Norwegian people, I think in many ways we have become a tame dog standing next to the society, wagging its tail. And they, like, throw chocolate chips at us. Because I think that... in the same way as... I think that we should be a guard dog. That growl at the injustices in society. It should be a guard dog that dares to speak out, and I think the way it was in the beginning, then, when it really was an army that rose up and went to battle then, and dared to speak up. To a much clearer degree. It is clear there is a lot of lobbying, but it becomes a little toothless. But given the social injustices such as with the Romani people then, as one might see as those who are weakest and bottom of the ladder today, one should have been much tougher. And dared to fight harder. Because I think of those who drop out of society and... in a way ... loneliness, for example. I think it is really important that you stand on the barricades,

then, for the weak. Because it is so easy to be... I think that we dress in uniforms, but we do it for the parades. We must do it for battle.

JIF: When you respond in this manner, can I interpret you in the direction that you believe that there has been a vision of incorporation in society at large within the Salvation Army, which in many ways is unfortunate?

Officer 7: Yes, I think so. We may have tried to conform ourselves, rather than dare to.... I think that... that... these are things I think very much about then, that the world has, from Jesus was born, the world has hated Jesus, right, and tried to get him killed. As a four year old he had to flee to Egypt, right, and I think, so many examples that Jesus went around doing good, it was hated in tiers of society in the world. And in the same way I think that as Christians we have a responsibility, not only in the Salvation Army, but as Christians we have a responsibility, and if we follow Jesus and follow his vision, the world will hate us too. Because there would be an unacceptable number of things. Such as in the beginnings of the Salvation Army William Booth went around and... and... closed brothels, right. Because he believed that it was absolutely wrong that children should become prostitutes. Or he started his own match factory which did not use... which did not use... sulfur, because it hurt so many people. Such things, then, which one dared to do in the beginning.

For officer 7, the vision of an organization fighting injustice was a vision that had lost momentum. Instead, officer 7 expressed a belief that visions of an army fighting injustice had been replaced with a vision of an organization conformed with the wider society, which, to officer 7, was unfortunate.

Officer 8: Things change very much, and things may be implemented in other ways as time passes. In the Salvation Army, it is a bit special with the uniform right, and then people see who we are and whom we belong to. You can often get stopped in the street, and sometimes I have been stopped to pray for someone or... such things because they have seen the uniform. Today there are not as many who appreciate wearing the uniform, and that is a trend I do not like.

JIF: You would have preferred that the uniform was used more?

Officer 8: Yes. Exactly. Now when we go you tend to have a coat outside the uniform, and then perhaps you do not wear anything on your head - who can then see that we belong to the Salvation Army? I am very happy in uniform and wear it as often as I can.

The visibility concern raised by officer 2 in the previous section was re-raised by officer 8, though in a different format for this question. While officer 2 commented on the overall visibility of the organization in society,

officer 8 linked visibility with wearing the uniform more often, particularly in public.

In total then, there are a wide variety of visions for the Salvation Army amongst its officers. However, the religious basis in these visions provides a red thread for the material as whole. Interestingly, few officers were during the conduct of the interviews for this project willing or able to cite the particular visions for the organization as a whole, opting instead to rely on personal experiences, preferences, and opinions in answering questions on the matter. However, the officers frequently used slogans of the organizations in order to explain their views regarding visions of the Salvation Army. In addition, the officers interviewed for this project were unison in their impression that salvation for the people the organization interacts with was the vision ranking highest for the organization as a whole.

Guiding Orders

Following a conversation regarding the visions of the officers themselves and the Salvation Army, most interviews would then develop towards a conversation regarding the relationship between the officer and senior management, in order to gain a sense of the autonomy experiences by officers in different functions. This was an important section in gaining an understanding for how and where strategy is developed within the organization.

JIF: Can you describe how autonomous your work as an officer is?

Officer 7: Yes I will say it is... if not a hundred percent, at least ninety. There is a tremendous freedom.

JIF: So most of what you do, it is very self-managed?

Officer 7: Yes. Certainly. Or, of course, there are some guidelines for how to do it. But how to do it is very very self-directed.

JIF: Is there any kind of goal management, meaning that there are certain results to achieve that guide your work?

Officer 7: No.

JIF: So you report to the immediate supervisor, and what you report is always good enough, somehow?

Officer 7: Yes. I know that if you look at the Salvation Army in other countries they have for example aims for how much they will collect in a fall campaign for example in the corps. Not out on the streets, but in the corps. Right, stuff like that, they have for example aims of how much they will have at the mercy seat or how many saved they will have in the course of a year, or how many soldiers. But here it... there is nothing like that, no. There is no objective or strategy on such things, no.

JIF: Do you miss it?

Officer 7: Yes and no. Because, what we are going to do eventually is to get the corps's own people and make such goals. For we believe that it is extremely important both to motivate each other, and to set us some concrete goals that we have to work towards. For I believe that we work much more efficiently and much much better, if we together set some goals we have to work towards.

This collection of responses by officer 7 largely summarizes the results gathered in this project on the topic of the autonomy of the officers. Autonomy was described as a central aspect of being an officer in the Salvation Army, with little guidelines, objectives or strategies provided by senior management managing the officers. Officer 7 however, was the sole officer to receive the question as to whether or not guidance from senior management was missed, to which officer 7 linked autonomy within the corps in setting aims with motivating the members in responding no to the question. Theory on strategy indicate that this is a core approach in strategic aims; it is not enough to develop a vision, but it needs to be embraced by those whom interact with it (Berg 2008: 92). By developing the strategy with the coworkers, it can be assured that the strategic aims are embraced and serve as motivating aims, rather than function as a top-down order from a leader removed from the challenges of those for whom the strategy is intended (Berg 2008: 92). However, several officers in different section of the interview guide noted that they would prefer more guidance from senior management than what was the case today, so that particular notion forwarded by officer 7 is by no means representative for the other participants in this project.

Officer 1: I feel that my role now as a church leader, well corps leader, it is called (laughs), I am very self-directed.

JIF: In what ways?

Officer 1: Well, we are given fairly free frameworks, that is, of course we have some frameworks, but inside those I feel that I have very much freedom to... to... talk about visions for this place. To customize things the way they fit us in, and... it... it... I feel that we have very much freedom to do. That we do not have to look like a template that is set up.

Officer 1 added the notion of frameworks in describing the autonomy of the corps, in that the corps itself has the freedom to arrange these in the manner that fits the corps and its members. However, officer 1 also debunked any notion that this project may have had regarding there being frameworks or templates in place for the corps in the Salvation Army and their organization, suggesting large autonomy and large differences in the corps and their activities and organization throughout the various divisions within the Salvation Army in Norway.

Officer 4: Not very much... I need the organization to provide my guidelines, I rely on the court officers, in order to direct activities and my superiors to provide my orders. There is no autonomy.... You cannot decide much on your own. Especially if.... I always joke about this, that when people come to the church, they are volunteers, so you can't push them around. So you are to be very careful in how to do things, and how you ask things... so you can't be a dictator.

One officer alone however, responded that the autonomy within the Salvation Army is limited. Officer 4 responded by stating that the guidelines and orders provided by the senior management, largely absent in the description by other officers, provided guidelines for the work as a corps leader and officer. In addition, this response focus on the interaction between the corps leader and the members of the corps limiting the autonomy of the officer, though dictatorship was arguably the measuring stick by which autonomy was judged in this response.

In summary then, most of the data gathered for this project indicate that the officers themselves judge their role as officers to be largely autonomous, though the response by officer 4 places on the opposite side of the spectrum. Some, such as officer 7, describe this autonomy as wholly positive, in that it allows for the corps itself to conduct its organizational task.

However, some officers indicated that the autonomy was problematic, in that they would prefer more interaction with senior management on challenges in which support would be welcome.

Following the interview question regarding autonomy, most officers were asked to provide guidelines provided by senior management.

JIF: Do you have any examples of overarching guidelines that have great impact on your work?

Officer 7: You know what, I do not think I can name any that have a big impact. It is clear that there is talk of Salvation Army success measured in the number of new soldiers, but if no new soldiers are added, nobody says anything about it. But it is clear that in a corps with more soldiers there is a goal that we will manage to increase the income of the corps, because there are more sermons right, more collections and more such things, right. But there is not anything specific, it is not.

JIF: As a position there very few aims your work is measured by?

Officer 7: Yes. There are not many aims. That is absolutely right.

Officer 7 provided a few interesting expectations, if not direct guidelines, from senior management in the works of corps officers. First, there was an expectation that the corps would recruit new soldiers, outlined in a notion that this formed the core measuring stick by which Salvation Army success is compared. Second, there is an expectation that in a corps in which there are more soldiers, there should be higher levels of income for the corps as a whole, as more soldiers equals more income. However, officer 7 was quick to state that this expectation was not a specific requirement from senior management.

In summary, beyond the indications of informal aims related to the number of soldiers within each corps, the data collected for this project indicates that there are very few guidelines for the officers functioning as corps leaders.

Challenges

Very few of the officers interviewed for this project were able to answer questions related to challenging strategic aims within their work, with most citing previous responses the questions regarding the autonomy in their work for a lack of challenging aims in their work. Those who responded, officer 4 and officer 8, responded with self-developed strategic aims their corps had developed for themselves.

JIF: Do you have examples of strategies in the Salvation Army that you have experienced as challenging?

Officer 4: Right now, it's the youth recruitment... that is the most challenging. Because you need people to recruit the groups... And it is very difficult.

JIF: Because of recruitment issues, or because youth groups are difficult to handle?

Officer 4: It can be both, but I don't think they are so difficult. I've been working with youth and children, and the issue is that the books that have been written about the youth ministry is very... it makes people feel awkward and not ready to do something.

JIF: As in, outdated?

Officer 4: Not that way. Its very difficult because they will tell you that you should do this and this, but they don't provide... they provide information about how to make Sunday school exciting, but... some people feel that I may not be the right person to.... They say that they feel that they won't be relevant to the children. Because the rules say that you must be relevant in order to work with children. What is being relevant? Because if you are connected with them – if they have a relationship with you, that is the most important thing, but now we promote being relevant, being simple – those are the laws. Go to any Sunday school, and they will tell you that it must be relevant, it must be simple, it must... and they forget the connection and the relationship.

For officer 4, youth recruitment were a particularly challenging aspect of running the corps, due in large to recruitment issues for the youth groups. Officer 4 elaborated on this, stating that the reason for a challenging recruitment process for the youth ministry was that it demotivated the potential volunteers for the tasks from embarking on that particular responsibility due to the literature requiring the somewhat complicated concept of relevancy in the conduct of the youth ministry.

Officer 8: Yes, we had for example a set goal of inaugurating a certain number of soldiers for the year. We had that as a goal, and I thought that was

very difficult to... to... get to. But we did it. But it was one of the things I thought was difficult, because many ... many thought that even though it is very fun to be with the Salvation Army they think that it is a very big step to take to become a soldier and signing the soldier charter. They have to have a calling for it themselves. They have to feel that this is what God wants with my life.

For officer 8, the development of soldiers within the corps proved a difficult task, due in large to the fact that the corps itself had set a specific target for the number of soldiers to be developed within the corps. This was explained to be a rather difficult task due to the specific target of the corps, rather than the task itself, as officer 8 explained that becoming a soldier is largely based on a personal calling rather than interaction with the leader of the corps.

Providing the sole answer for the handling of a challenging strategic aim, officer 4 emphasized the interaction with the members of the corps as crucial in seeing the challenge through.

JIF: Can you give examples of how you have handled challenging strategic goals?

Officer 4: Yes... I have not been in a church for a long time. In my first church... corps... we had one goal, we wanted to be self-supporting, and we wanted to... and that goal was achieved in two years. It was a long process.

JIF: How did you go through that process?

Officer 4: The first was being transparent with finance. And then, also, report every month. How much is coming in, and how much is being used. And then, also, encourage giving. But it was all of these small things... and people, they get excited if they know what is going on.

JIF: So you basically increased the awareness of the financial issues, and then by informing them of the financial statements, they got excited?

Officer 4: Yes, people wanted to know what happened last week, and what comes in and what comes out. And it was very simple. Another thing was to start a bible group, prayer... Every Sunday, and every Thursday we had prayer meeting.

Here, financial statements are actually described as a core motivator in raising levels of awareness and enthusiasm of the members of the corps, due in large to the direct correlation with the aim of the corps being self-sufficient. Officer 4 does not imply whether the financial statements were reported to the senior management in addition to the corps members, but based on the notion mentioned by officer 7 earlier in this chapter regarding informal aims of a certain level of

economic income, it would appear likely that the aim of self-sufficiency in the corps was at least influenced by senior management to whom the monthly financial statements were likely to be reported.

In total, very few examples of challenging strategic aims were gathered for this project. However, those examples were largely contextualized within the corps itself, rather than passed down from senior management, supporting the notion of large-scale autonomy in the work of a corps officer.

Individual Strategies

The fourth and final segment of the strategy section of the interviews revolved around individual strategies of the officers themselves in their current position. Here, the officers were far more enthusiastic in their responses, providing significantly more data.

JIF: Do you have any examples of strategic goals you have for the corps?

Officer 1: We are working a bit on having a slightly clearer vision for this corps than what we have today. We are a corps located in an area with so many different people, and we do wish that to be reflected here, in the corps. Both who use our services, but also celebrates worship. We do not have many of those, notably, on Sundays. We want it in a way to be a integration which then, that there... We want to strengthen child and youth work...

(pause)

JIF: What about the elderly?

Officer 1: I am not denying that it is important, but with us it is quite well developed already.

JIF: You wish to recruit younger people to a higher degree than you have available now?

Officer 1: Yes, absolutely.

Officer 1 provided the confirmation that topics such as visions and strategic goals were not unfamiliar at the corps level. Here, a need for a clearer vision in relation to the recruitment of multicultural citizens to the corps is the central topic, with the reason being that there are many users of the services that the corps provides, which is not reflected in the membership of the corps. Human resource theory in particular notes two primary advantages of increasing the diversity of the

work force. First, diversity can lead to more creative alternatives and higher-quality ideas, primarily from the introduction of different and opposing ideas and viewpoints (Pynes 2009: 92). Second, employers who respect their employees are better able to use their talent; diversity helps to increase an understanding of the community and the marketplace and also increase the quality of team problem solving (Pynes 2009: 92 & 93).

Officer 2: It is very important to me that I have a bunch of employees who enjoy their work and have it very good. And that they, and I, can get professional input all the time so that I and they can be ready for changing work tasks. Constantly being updated on seminars, training... Very important to the staff that are here, but also for the volunteers. So I think that... uh... we must be on all the time and follow what happens in everyday life, and for me it is very important that they should know that they are followed up on and kept in a good way. And I also need to follow up with what I have of professional input and what I get. And that is my responsibility, I think.

JIF: Do you have any goals in terms of religion or belief in the workplace?

Officer 2: For me or for the others?

JIF: For both.

Officer 2: Yes. I think that for me it has to be the presence of Jesus, or the presence is very important. In order to... handle everyday life here. Therefore it is very important with these morning sessions that I am talking about. Not everyone here with me, both amongst the staff and the volunteers, who are Christians, and then one must be allowed to participate, even if they have different culture or background, and faith... but for me it quite so that... sometimes we run out of resources, and so we put it forward to God in prayer, and then suddenly something shows up... (laughs). There is something to be said for the focus on the presence of Jesus, and that faith... But sometimes there is something about sighing upwards, because it is not always so that you have time. But still you know that you have Jesus with, and I think that is really important.

For officer 2, the individual strategy revolves around the capacities and knowledge of the coworkers. Here, the strategy revolves around increasing the capabilities of the coworkers through efforts such as seminars and training programs. It should be noted that officer 2 specifically mentions volunteers here, while using the term staff as a separate category, indicating that there are key differences between the two in this regard. However, officer 2 notes that adding the professional input received as an officer is a vital aspect of this strategy as well. As such, the response has distinguished

between three tiers of the work place; the officer, the staff and the volunteers. A key component that is mentioned in this regard is a morning prayer sessions, open to all but mostly used by those at the workplace who identify as Christians.

Officer 3: The salvation of souls. It sounds so verbose when you say that, but that is what underlies all my entire purpose of officership, although one cannot count on the fingers how many have been saved and so forth. But then I think that way that I am, the way I behave, that I can be a witness for what the Bible says, I can live as close to it as possible, and show it to my fellow man, then I might have accomplished something. It is the goal that is there, and it is the vision too. Many times I think that it is completely unattainable, but there is a desire and it is a thought.

For Officer 3, personal presence was the primary strategy noted in response to the question of personal strategies. However, Officer 3 was unable to distinguish between the strategy and vision, and the response is perhaps a better example of the latter. However, it is important to keep in mind that when reading the response by each officer, the terminology was perceived to be difficult to relate to by several of the officers, and this section of the interview was the most prominent in that regard.

JIF: Do you have any examples of strategic guidelines you have appreciated?
Officer 7: Yes, I think of the... healthy activities then, or what I should call it, in the corps for example. It's hard to put into words, but I think that if you are in a corps for many years, it is very important that you see a trend. In humans, right, that they have opportunities to grow, both in faith and opportunities... in other words, they can become leaders or they can teach others and stuff, right. Because I think that... as an officer, right, you have the responsibility to those who are in the corps, and then there should be some aims for how you should equip those, for the service they should be in, for example gifts. That is scarcely talked about, that we should equip... or survey, for example, which gifts are in the corps, and what you can use, right. That, I think, would have been a fantastic way of working. Or it could be... before, it was called outposts, before it was so that if the soldiers lived in a village or something like that, you know, they were perhaps soldiers in a corps that was in a city then, and then they lived in the village. Then they likely had an outpost in his house, and had something... like a house parish or house fellowships then, for those who lived close by, right, which could be called in a way a cell group today then. A cell group divides the when it grows, right, and an outpost is not a corps or a church, but it is below the band, so things like the economy and if you have a party or a meeting or such things then, the money in the old days went to the corps as a whole. But you could for

example have Sunday school there because it was easier for the soldiers and go there and meet the children than for children to travel to the corps. So it was in a way not a local or a village hall, but it was somehow... maybe they hired themselves into a chapel or used a home or such things then. And it was the prevalently focused on before then, that where there were soldiers, they would like to have an outpost. And I think that we should do that today as well, and equip those in the corps to have a strategy or goal, then, that if at someone in a village a distance from the corps, a cell group or bible group or something like that should be organized there. As a way of giving something back to the community where they lived then.

JIF: These things have been toned down in recent times?

Officer 7: Some corps are very good at organizing these cell groups, but I think that we should become better at implementing overall aims of all members of a corps belonging to such a group. For in such groups it is easier for participants to talk about what concerns the individual, than speaking in a church service, for example, and say that you know what, my mom is sick, could we pray for her.

JIF: Do you have more examples of such strategic objectives Salvation Army should implement?

Officer 7: I think that all the social work that the Salvation Army engages and all institutions should be connected to a church. Because the corps, the congregational part, and the social part, they are the named field and social work, right, has become more and more separated. Before it was completely connected, like hand-in-glove. And then you perhaps operated socially so that the officers had alcoholics living at home with them, right. So you lived with the institution, right, you lived together with what you did. You cannot do that today, right, it was a completely different... clientele, if one can put it that way. And a much greater need, but... I think that you had a lot of enjoyment out of it, both the social but also in terms of the corps operations, if this was linked. They have done it in some corps in Oslo... as in the street hospital, which is the kind of hospital for drug addicts, which is connected to a corps, and they have enjoyed it. It is clear that the old officers who have been in the Salvation Army for fifty or sixty years and starting to get stubborn and difficult and will have it their way, have softened and taken on a new glow because they begin to see again what they saw when they were young, that these come straight from the streets and began attending Salvation Army meetings were saved, and got their lives changed. And then it happens in a way again, then. And that I believe in. And that I think should have been a proper... a real goal, that is. That we should in a way... have gotten this together. With that one does not have institutions that have the logo of the Salvation Army on the outside, but that has nothing with the Salvation Army to do because it does not... (pause)

The answer provided by officer 7 took a different turn in that this officer was asked which potential strategies the officer would have liked to see implemented. In this response, several categories emerged. First, officer 7 linked personal development of the members of the corps with efforts in

mapping which god given 'gifts' exists in the corps. Secondly, cell-groups were highlighted as a way of increasing the presence of the individual corps to small communities. Third, officer 7 reiterated the notion proposed by several others that the social work should be linked with a corps.

Officer 9: One of my goals is that the Army will provide good service, so that people will use and purchase our services. It is part of me, that when people contact us either by mail or by phone or letter, then they need answers pretty quickly. And if they do not get a response within a day or two, then they shall have an interim response that the new answer comes when we have checked further. I am very very attentive to that, so that things remain unresolved. People should get answers so they know that they can trust us, and it is an important goal for me, both in the job I have now and throughout my whole career as an officer.

The response by officer 9 was different from the others in that it focused on the services provided by those working within the Salvation Army. Here, services are linked to trust amongst those interacting with the organization.

In sum, the officers describe an organization in which strategy is formulated largely at the tier in which they were working at the time of the interview. Questions related to the officers' own visions for the future of the Salvation Army, and questions on the topic of strategic aims were responded to more frequently or extensively than questions related to issues of strategic aims. Most officers describe their work as largely autonomous, with little in terms of directing guidelines provided by more senior management.

Chapter 6 – Human Resources

This chapter addresses human resources in the Salvaton Army. Following the interview guide and the results gathered in this project, four topics will be discussed. First, this chapter will discuss strategies in use by the officers of the Salvation Army in order to motivate co-workers. Second, this chapter will discuss which tasks the officers identify as more popular amongst their coworkers, as well as tasks that are identified as less interesting amongst the coworkers. Third, this chapter will discuss which work tasks are prioritized in scenarios with low manpower. Last, this chapter will briefly discuss guidelines for the use of work force within the Salvation Army.

Motivation

Motivation is the force that energizes, directs and sustains behavior (Armstrong 2012: 181). While a motive can be explained as a reason for doing something, motivation is concerned with the strength and direction of behavior and the factors that influence people to behave in certain ways (Armstrong 2012: 182). Work motivation is of particular interest in a Human Resources perspective because it refers to the desire of a person to work hard and work well, to the arousal, direction, and persistence of effort in work settings (Pynes 2009: 218). For this project, gathering data on strategies among the officers for motivating employees was therefore of interest.

JIF : Can you describe the strategies you use to motivate employees?

Officer 14: It must be the fat salaries we hand out (laughter).

Officer 13 : Well, I think... motivation... The way I can motivate... It is primarily by traveling, rather than calling a meeting here. So that I can experience their everyday lives, and based on that provide feedback. That, to me, is a pretty important motivational factor.. Both in my own life, and I think, it may also be important for others. Knowing their everyday reality, and being able to provide feedback based on that. In addition, it is important to me to create meeting points, gatherings, where you can both learn something and get a development, professionally or spiritually, or the like, but also face each other in a way that create networks. To me, motivation consists at least of those two things.

Officer 15: You put it very well, I do not need to add all that much (laughter).

Officer 16: I also think, from my viewpoint as administrative employee, or one that works alot with that, providing feedback - answering their emails, encouraging feedback... those small, simple things - it does not take much...

Officer 14: And then we have also that kind of joint sessions where we try to add both spiritual and worldly community... we do see, being able to.... So many are in a service where you just give and give and give, and to be able to stand in a community, and also be able to be the recipient, and maybe get to give back in a different way when you function, perhaps alone in a congregation somewhere with the full responsibility and is always the one to trust - to facilitate a little for that is... While we have some gatherings where you are gone for a few days in between and... both for the community and meeting each other socially, but also to meet each other spiritually... In addition, there may be such things as someone wanting to take a course somewhere, and then you give the opportunity to do so, and then there are some who are weary and need a week of pastoral care department at Modum then you try to facilitate that, well... yeah.

While officer 14 ironically mentioned the high salaries in the Salvation Army as a core motivational strategy in the Salvation Army, attempting to increase motivation through monetary gains is problematic strategy at best according to human resource theory. While money is powerful force because it is linked directly or indirectly to the satisfaction of a multitude of potential needs, extrinsic rewards (such as money) may erode intrinsic interest – people who work just for money could find their tasks less pleasurable and may not, therefore, deal with their tasks particularly well (Armstrong 2012: 188).

A motivation strategy aiming to create a working environment and to develop policies and practices that will provide for higher levels of performance from employees (Armstrong 2012: 188). In terms of motivation strategies, the latter contribution of officer 14 in the group interview is of much higher interest than the first, due in large to the description of 'joint sessions' in which officers, described as working as corps leaders, are able to be on the receiving rather than the giving end of the community.

Officer 10: Yes, I can say that here as I work now, we have cooperation meetings on a regular basis, where we discuss goals and strategies and where all get to provide suggestions. And you are helping to influence strategy and think together about how we go forward. So that they can be involved in influencing the way forward. We also have one-to-one conversations where we talk about their wishes for the continued work and what we have of problems and challenges and that type thing. We have a

policy that we almost work in open offices where we share challenges and negative and positive feedback in relation to the work that each one is responsible for. And to encourage and provide positive feedback along the way.

For officer 10, inclusion in strategy meetings is a central motivation strategy aimed at increasing the involvement in the 'way forward'. Another measure for impacting the motivation amongst the employees is the one-to-one conversation, in which the officer and coworker discuss the work situation.

JIF: Can you elaborate on whether or not it is necessary to motivate people at different tiers in various ways?

Officer 4: When you go to the class to become a soldier, you promise that you will give your time to the Salvation Army (laughter). So you sign a covenant saying that this is what you will do. And that binds a covenant saying that you will do... to motivate a soldier is very simple, because you are not here just as a volunteer now. That is what I think most people do not understand about the Salvation Army. Because when you are a member, there is no attachment, but when you are a soldier, there are certain policies and procedures that must be carved into your life. So you do not need motivation. You just need to do what you have promised to do. So it links to what you have been told – are you sure you want to do this? (laughter). And you said yes. So, to motivate a soldier is very simple. But to.. here, in Norway, there are more volunteers outside of the army... people want to just be around from time to time, telling us they just want to help. So you don't need to advertise... they just want to help. But to be a soldier is a different road, because they promised that they will do something. We have a motto that says, you are saved to serve.

JIF: So I'll throw out a dilemma for you. You have one volunteer who is not motivated for further participation. You have another demotivated soldier. Is there a difference in your approach to motivating those two?

Officer 4: Yes, there is a different approach. Because with the officer, I will ask what offends you? What have you lost? Because, in the beginning... this is what you used to be. What is going on? Is there anything we can do, or.. is there a problem? So, in that sense, it is simpler, because we know what we can expect from you. But with the volunteer, we can ask the same question, with asking what is wrong, what have we done? Does the organization offend you?

JIF: So, with the soldier it's more a question of a personal relation, while with the volunteer, it is more a matter of the organization itself?

Officer 4: Yes. Because the volunteer comes because of the organization. He or she does not understand all the other stuff. But this one is an insider, who knows everything. So it must be that I have offended that person.

In explaining the differences between motivating volunteers and members as opposed to soldiers and officers, officer 4 made the interesting distinction in the approach to motivational tasks in that in the case of the latter, motivational strategies revolved around personal matters, but for the former, the motivational strategies revolved around the relationship with the organization itself. For officer 4, volunteers and members had 'no attachment' to the organization, and as such, their motivation for interacting with the Salvation Army was dependent on the activities in the organization. Soldiers and officers however, were for officer 4 members of the inner workings of the organizations, a separate group which officer 4 dubbed 'insiders'. Here, motivation was based on signed covenants and promises made in the making of the soldier and the officer. As such, for soldiers, the contractual dimension of their commitment to the organization was by officer 4 perceived to be binding, so that the question of motivation arise on a different level than is the case when discussing volunteers.

Officer 9: Having a common faith and a common platform to work from, that is important. To get people to see that regardless of who you are and if you are a born orator and is the one who stands in the pulpit, or if you are shy, you have the same function as any other. But you have to do things your way, that is in a manner that is natural to you. And to help people to find out how they can be and to develop people in ways that allow them to thrive with it.

JIF: Do you motivate the soldiers and officers differently?

Officer 9: Yes, well... you could say that the one, well... Those who are officers are under employment. So you may require, but also motivate, in a slightly different way. But when it comes to motivation... the motivation I would say that it is quite similar between soldiers and officers, but because the officers are in an employment so you can require more. But you must require in a manner that does not make it such a... such a... superior manner, that now I am here as a leader and requires such and such. But when it comes to soldiers, those are people who are there on a voluntary basis, and in this sense you cannot require neither the one nor the other, but it is voluntary, and to then be able to motivate and inspire people to see that this is a task that I can do here, and I have the freedom to do it my way. I think that is important.

Officer 9 noted, as a comment in response to a different question, that 'a common faith and a common platform to work from' was a vital part of motivational efforts in general, and that freedom to conduct work in a manner fit for personal

differences was a core aim in an overarching strategy for the motivation of coworkers. In response to a direct question related to the differences between different ranks in the organization, employment status was the determining factor in the motivational approach of officer 9 (as it was for officer 4 in the previous quote), in that since officers are salaried employees of the Salvation Army, more can be demanded from them than soldiers, who are unsalaried volunteers. In case of the latter, officer 9 proposed an approach to motivating soldiers that revolved around increasing the awareness regarding the freedom and personal approach available in handling the work tasks in which soldiers are engaged.

Officer 10: (pause) Employees and officers do work at two entirely different levels. Employees may be professionals in aid for example. When it comes to soldiers in corps, those are church members in question rather than employees, and then you have to motivate in a completely different way, often for participation in different activities in the corps. When it is on a voluntary basis there will be a completely different type of commitment, while with a staff member it is a job one is paid for. Officers, if I were to be the leader of a group of officers, there will be some of the same as if I lead a group of employees, in that we are more on the same level and there is talk of making an effort expected of you and that you are entitled to pay for the work, and you have entered into an agreement and things like that. So there are different levels, yes.

The answer Officer 10 provided was interesting in that it highlighted the employment relations as an important facet in the approach to motivation, but here, civilian employees are included in the answer. Officer 10 use the example of employees working in the Salvation Army aid branch, who are professionals in aid services and function as staff members alongside the officers, but are otherwise unaffiliated with the Salvation Army. Officer 10 did not differentiate between motivational approaches to staff members or officers, noting that they would be more 'on the same level' and that the conversation would revolve around expected efforts linked to employment relations.

The question regarding aspects of the Salvation Army used to motivate coworkers were included in the interview guide in order to gather information as to determining whether or not symbolic leadership was a prevalent factor in the

leadership amongst the Salvation Army officers interviewed for this project. Approaches to symbolic leadership has been developed in the fields of sociology, anthropology and psychology, and emphasize leadership as understood through the symbols, myths and values present in the organization (Bolman & Deal 2014: 281 – 283). Myths, visions and values can give the organization a strong sense of purpose and decisiveness (Bolman & Deal 2014: 283).

Me: Are there any particular aspects of the Salvation Army you use in order to motivate?

Officer 9: Yes, we had a general a few years back, John Gowans, who said that we should find needs and fill them. So, where we are and have corps, the corps do not have to be similar at all, but what are the needs in that place, what is needed there, and then it is a matter of filling the needs that are there. And therefore, you can get very different corps, but it is important that you find the need at the spot and go into it, and therefore you have a large degree of freedom, that is, there is no framework for how you should organize it like this or like that. You have quite a lot of freedom when it comes to methods and all this, and when you are really totally free as long as you fill the needs that are there. And that you keep the basic principles we have in the Army. It also means that one must have the ability to change, that is, things do change. What gave happiness in 2005 may not bring happiness in 2014. And then one must be willing to change.

In regards to symbolic leadership, officer 9 provided an interesting answer in that his answer features a hero, general John Gowans, explaining the nature of a corps as a search of 'needs' and the fulfillment of these. Explaining that various needs may be wholly different, officer 9 explains further that the freedom associated with the leadership of a corps is a direct result of these 'needs', as they must be 'filled', and hence the corps must be able to adapt to its surroundings. The emphasis on the fulfillment of the needs rather than the development of the individual corps in relation to their surroundings is compatible with symbolic leadership, in that the framework of symbolic leadership in that it understands organizations as complex, ever-evolving and organic, with underlining patterns of symbolic order (Bolman & Deal 2014: 282).

In summary then, the findings in this project suggests that there was no unison approach to the motivation of coworkers, nor were there any signs of an

overarching strategic outline for how to motivate coworkers amongst those officers interviewed for this project.

Work Tasks

Individuals volunteer for a variety of reasons. Intrinsic rewards, such as work satisfaction, a sense of accomplishment, and challenging tasks are important factors in explaining volunteerism, with extrinsic rewards such as benefits granted to the volunteers by the organization another important facet (Pynes 2009: 119).

For this project, it was of interest to gather data on which work tasks were perceived as more popular amongst the coworkers from the perspective of the officers, in order to gather some insight into which work tasks were less likely to be handled by coworkers.

JIF: Can you describe which tasks that are most popular among employees? Are there any tasks that are perceived as more important and more interesting than others?

Officer 13: No. But, then, what you hear is that preaching, spiritual leadership, pastoral care, those are kind of cream tasks. That is what you would like. All of the practical matters... eh... for some it is about the administrative, but... the practical matters... for some it is also the administrative, but also the practical matters that is provided as an officer and corps leader, those are the 'must do' tasks, often at the bottom of the ladder.

Officer 14: There... There I am not necessarily in agreement.

Officer 13 : No, okay.

Officer 14: For I think that people are different. I think that you can split officers, people, into some different categories. It is those who are absolutely diaconial in their approach and who like to... wash the floors and wash the people I was about to say (laughs), and prepare coffee, and would much rather do that, than to preach. Oh, and then there are those who are ... 'oh, I should be allowed to stand to preach', and somehow be in the preacher role - it is what gives those pleasure, and you also have those who simply love administrative tasks (laughter). So I would say that the answer will be the bit that way... different, because we have.... We are different. And I know you disagree with me there (pointing to officer 13), but we do have some who speak loudly of it, and says it is so nice to preach, but then there are some of those who go a little more quiet in the doors and do their service...

Officer 16: Yes, because it is that which is... they speak highly of that which is... It is sort of that which is considered the finest, while those here who

have administrative duties, they do not talk loudly about it because it is where preaching which is given more preference, by the tradition, or, what to say, highest. Is it not like that?

Officer 13: Yes, and that is what was a little of the background to my answer, that being a good preacher, and being a good counselor, it provides status. Eh, yet it is, when I said what I said, it revolves around the matter that if we ask the corps officers, regarding, like, as a group, it is often the practical tasks they talk about that take so much time and I should be excused from washing toilets, honestly...

The group interview, consisting of senior officers, addressed the question regarding attractive work tasks based on their interactions with corps officers. Officer 13 quickly established pastoral care, spiritual leadership and preaching as the attractive work tasks in the Salvation Army, while noting that 'administrative' and 'practical' tasks ranked 'at the bottom' of the ladder. This notion was immediately challenged by officer 14, who used the term 'diaconial' in referring to the work tasks officer 13 described as more attractive than others. Officer 16 added to the critique centered around individual differences raised by officer 14, explaining that a tradition emphasising preaching ahead of the administrative and practical tasks. In responding to the critique, officer 13 added 'counseling' as another work task providing 'status' amongst the officers.

Officer 8: To be honest, it is not very many people who want to take on a task. They want to partake and they want to come, attend a meeting and maybe sing, but they do not want the responsibility. It is very difficult to get people to do that. You can ask a person if that person wants to take responsibility for this and that child group, and then you often get the reply that I may well aid, but I do not want responsibility. It is not easy to get it done that way, but I see that... We have song groups for babies and toddlers, and there we like to congregate following the group meeting for the babies and their mothers, a social thing right, and to arrange for these meetings is a very popular thing. It is something that many people want.

JIF: Why do you think it is hard to get people to take responsibility for it? Do you see any reasons for that?

Officer 8: It probably has to do with the matter that people go to work all day, you know, and then they do not want to work in the evenings. It has a lot to do with it I think (pause).

JIF: Could it have anything to do with religious convictions?

Officer 8: No, I do not think so. For they mostly partake when asked to do something, but it is to be in charge of a group and organize the program for the group and stuff, there are things like that it is hard to get them to do. And you can say that here in the congregation of ours it is mostly older people who are with us. And then I need a treasurer or a secretary. And then they

need a computer, and then they say that they can not handle a computer, and so they can not do it, and now nearly everything requires a computer right, so it is hard to get the elderly to do such a job. So we had to hire someone for the bookkeeping. Because no one in our corps wanted the responsibility. Optimally, the corps should have a secretary and a treasurer, and those would handle the bookkeeping. But when so many feel they can not do it because they do not know computers, we have had to hire an outsider to handle this work.

While the group interview focused on which work tasks were popular amongst the corps officers, officer 8 answered from the experience of work with volunteers and members at the corps level. Here, volunteerism is explained in relation to the responsibility of the task, which in the experience of officer 8 makes for more a more challenging recruiting effort because they do not seek responsibility in their interaction with the corps and its activities.

Barriers to volunteer recruitment may include a number of things, including a lack of resources such as time, money, information, or skills; lack of opportunities; lack of transportation; not knowing how to become involved; inadequate volunteer management; cultural and language barriers; lack of personal interest; and confidence in skills (Pynes 2009: 120). For officer 8, the explanation was primarily the latter two. To the knowledge of officer 8, for many of the members and volunteers, day time work activities limited the motivation for additional effort at night, in which most of the activities of the corps are conducted. Here, a less successful follow up question was attempted regarding religious convictions, but officer 8 added an interesting reason for the lack of volunteers seeking responsibility in the corps due to a largely older member base with lackluster capacities on computers, and hence it was hard to find volunteers to fill the positions of secretary and bookkeeper.

JIF: Do you have examples of tasks that are perceived as less popular?
Officer 9: That which triggers least, is administrative work. When I was a corps leader I saw that the administrative work took more time than was healthy. There, I experienced a conflict between what it was that took much time inside, and then I got less time outside, and if the trend goes too far then it becomes tiresome to keep on like that.

Officer 9 answered the question from a personal standpoint, referring back to the experience of working as a corps officer. This response was interesting in that it illustrates the point made by officer 13 in the group interview, namely that a core complaint of the officers functioning as corps leaders revolves around the work load related to handling the administrative work tasks. For officer 9, the experience of sacrificing time spent on practical matters ('outside' activities) in order to handle administrative work tasks ('inside' activities) became a strain, in that if too much time was spent on administrative tasks, motivation for functioning as a corps leader declined.

Use of Resources

A core feature of the planning process involved in Human Resources is forecasting, an umbrella term for the attempts to determine the supply and demand for various types of Human Resources to predict areas within the organization where there will be future labor shortages or surpluses (Noe et al. 2013: 195). For this project, it was decided to focus on the former, labor shortages. This decision was made due in large part due to an interest in gathering an understanding for what activities Salvation Army officers were more likely to sacrifice in labor shortage scenarios.

JIF: You are in a situation with a shortage of labor and a large number of tasks that must be addressed. Which tasks must be solved first in such a situation? (pause)

Officer 14: ... We know this, it is familiar, huh?

Officer 16: But it is clear that some things, as corps leader, then... This here with meetings and services and the like, those must all work first and foremost, right (laughter), because it is advertised, and it says in the program (laughter). So those you can not escape.

Officer 14: Well, the regular meetings and groups, and the like that are arranged...

Officer 16: Mhm

Officer 14: ... and the items that are going to happen... It would take some before putting a note on the door saying that unfortunately there will be no church service today.

Officer 16: And the accounts must be reported, and... (laughter).

Officer 14: Right, so then it rather becomes so that the accounts and the statistics must be submitted later and we have been woefully behind in that regard occasionally (laughter).

Officer 16: Rather, I feel that.... When I was a corps leader and had things I walked around with a constant feeling of guilt for not having carried out, it was this with home visits, visiting the sick...

Officer 13: Yes

Officer 14: Mhm

Officer 16: ... caring for the old, for example, sitting in a nursing home and... yes, unfortunately. I am not saying I am proud of that today, that...

Officer 14 : Yes, and it is very appropriate, and I think that is very familiar with most.

In the group interview, officer 14 opened with a comment regarding the real-life nature of the question, calling the scenario 'familiar'. For officer 16, the activities decided in the program for the corps were least likely to be sacrificed in a labor-shortage scenario, due in large to the advertising of the event. Here, officer 14 hinted that a pre-arranged event, particularly among the regular meetings, would be among the least likely to be cancelled. A slight disagreement was noted between officer 16 and officer 14 on the matter of administrative tasks, with officer 16 stating that the account would need reporting, while officer 14 stated that such administrative tasks were likely to be sacrificed in the labor shortage scenario. As a final comment, officer 16 noted some guilt over not having carried out the home visits and the visits with the sick in similar scenario as a corps leader, to which the other officers agreed in the likelihood of those being sacrificed.

JIF: If shortage of labor, which tasks are less prioritized often?

Officer 2: It revolves around the administrative. Bookkeeping and such. I think it probably is the administrative part that goes for all of us in those kinds of situations.

Officer 8: When it comes to me, and I see that it is very much to do or that it is very much going on, house visits and such are not prioritized. It hurts to say it, because it is quite wrong, but it is just that you can not do everything, right.

Answering to the question of which tasks were likely to be lesser priorities in a labor shortage scenario, officer 2 and officer 8 highlighted administrative tasks and sick visits being lesser priorities.

In summary, answers to the questions regarding the use of labor were remarkably universal, in that the officer saw fit to sacrifice administrative and practical work tasks such as bookkeeping and reporting over those work tasks such as ministerial work.

Guidelines for Human Resource Management

The fourth and final segment in the Human Resource section of this project relates to guidelines within the Salvation Army for the use of workforce and labor, and is intended to provide an understanding for how integrated the Human Resource structure within the Salvation Army is integrated in a overarching strategy as identified by the officers.

JIF : Are there many guidelines for how to use labor?

Officer 15: We are talking warmly about the importance of delegating, to the extent you have someone to delegate to, so that the leader is not left alone with the responsibility. So delegation is something we are trying to achieve.

Officer 14: Yes, because here it is all about what you use the volunteers for, and they can be used for alot, they (laughs), very much. Many different tasks, and it is really ... just about anything. So ...

Officer 13 : Well... in other words, to the extent that the congregation or the corps operates quite well... Here comes the responsibility for the supervision again, but, as long as it takes place within reasonable limits, people have a lot of freedom. Eh... but in terms of volunteers, then I think that we encourage greatly to see people, that is, for I believe that many more could flourish as a human being if they could go into a job as volunteers.

Officer 14: Yes, absolutely. It is about challenging people to the right job, where they can manage to flourish in the right job, whether it is about boiling coffee in the female associations or whether it is about to bookkeeping for the whole establishment. Eh... but it becomes, as you say (pointing to officer 13) so that the freedom is very large, as long as there is some activity, but if there is an understanding that a church has put down all operations (laughter), then it may be that other guidelines are added.

In answering the question regarding guidelines for the use of labor, officer 15 revealed that there was a focus on officers delegating work. Officer 14 followed up with a comment regarding the applicability of the volunteers to a wide variety of tasks.

Officer 14 added a interesting comment as to when tighter regulation of individual corps would be imposed, adding that declining operations within the corps would lead to further guidelines from senior management.

Officer 1: Yes. We have the... first... it depends what you are about to do. It is clear that... the volunteers that I shall use, must be loyal to the Salvation Army. Preferably know what we stand for, at least to some extent. Although anyone can stand by the Christmas kettle, questions are directed there, and people are keen to have a conversation with someone there... it relates to the point that we are visible in public, so I am perhaps a little like... it is not just so that it is guidelines, but I still feel that it represents the Salvation Army even if one is a volunteer and not necessarily members themselves, and thus to some extent be able to identify with and know a little about what they represent.

In explaining the regulations as to the use of work force, officer 13 emphasized an opinion that even volunteers were expected to familiarize themselves with the Salvation Army and identify to some degree with the organization as representatives of the organization during shifts at the Christmas kettles. Noting that these were not official guidelines but rather preferential, personal notions, officer 13 highlighted these as personally important in the use of workforce.

Officer 10: We are guided by the Working Environment Act. So that the use of labor revolves around issues of workhours and such, so it is regulated.

JIF: In relation to the immediate supervisor and internal affairs, there are some internal strategic guidelines for how to use labor?

Officer 10: It is what is authorized in the job descriptions.

Officer 10 provided an interesting response in that this was the only response in which the Working Environment Act was mentioned as a regulator in how to use available work force.

In summary, the officers interviewed for this project were unable to bring to the fore examples of guidelines for the use of work force, a result that seems in line with the description the officers provided in chapter 5 regarding the autonomy of their work in that their work is often carried out independently of senior management.

Part III: Synthesis

Chapter 7 – The Norwegian Salvation Army Officer

Due to space limitations for this project, this paper includes data gathered from three sections of the original interview guide.

The data gathered for this project suggests that there are certain factors related to motivation that is particularly important when it comes to the Norwegian officers in the Salvation Army. First and foremost, the officers identify a calling to service as a primary motivational factor in becoming an officer. Leadership was described as a byproduct of officership, on line with other work associated with the officer service, such as missionary work or social work. For most of the officers interviewed for this project, officership was a matter of being motivated to a service, rather than being motivated for positions of leadership.

The officers interviewed for this project mentioned a variety of sources of stress related to their work. However, for many of the officers, conflicts in the workplace, as well as confrontations, was mentioned by many as the most stressful situations. Amongst the corps leaders interviewed for this project, a diverse set of responsibilities was seen as a source of stress in that it often entailed large work loads for the leader of the corps.

In dealing with stress, several officers mentioned their partners as their preferred companion in handling experiences of stress. Several officers mentioned their immediate supervisor as well in this regard. Some of the officers mentioned having attempted counseling as a method for handling stressful experiences, though none found it helpful in handling stress. Some officers mentioned courses organized by the Salvation Army as fruitful in learning techniques for handling stress, as well as appointments with health professionals such as work psychologists.

For the strategy section of this project, several officers at the corps level expressed worries that the present development towards widening distinctions

between the social work and the congregational aspects of the organization was unfortunate. As a result, many provided visions wherein the two were organized together.

In differentiating between the visions of the Salvation Army, few were willing to distinguish distinct visions as more important than others, often stating that it is the visions combined that make them important. Interestingly, for most officers, visions within the organizations were closely related to various slogans used within the Salvation Army, rather than the visions outlined within their own sections of the organization.

Most of the data gathered for this project indicate that the officers themselves judge their role as officers to be largely autonomous. This was supported by the findings that most of the officers who mentioned a strategy development process had done so within the corps. The officers who mentioned strategy development in the interviews, had all developed the visions and aims in collaboration with the other members of the corps. For some, the autonomy was perceived to be a challenge in that they would prefer more interaction with senior management in order to handle challenges for which support from a senior officer would be welcome. Beyond the indications of informal aims related to the number of soldiers within each corps, the data collected for this project indicate that there are very few guidelines for the officers functioning as corps leaders from senior management.

As for human resources, the findings in this project suggest that there was no unison approach to the motivation of coworkers, nor were there any signs of an overarching strategic outline for how to motivate coworkers amongst those officers interviewed for this project.

In terms of work tasks and their priorities, the officers would rather sacrifice administrative and practical work tasks such as bookkeeping, reporting and visiting the sick over work tasks such as ministerial responsibilities. One of the more defining notions in this regard was that the officers found it hard to cancel events that had been advertised to the congregation in advance.

Finally, the officers interviewed for this project were unable to give examples for directing guidelines in the use of work, a result that further supported the notion of autonomy in the work of Norwegian Salvation Army Officers.

Suggestions for Further Research

This project shows that strategy and human resources are topics capable of generating data of interest in the study of religious leaders and organization, thereby showcasing the applicability of the subject within the framework of religious studies.

From a human resource perspective, it would be of interest in the study of religion to perform studies on those who choose to leave the Salvation Army, in order to gather insights as to why the organization may lose leaders. In this project, whenever the topic was discussed, the officers explained the matter by describing a loss of the calling, or the

Further research on leadership in the Salvation Army should focus on the training programs for officers, in order to gather insights in the vocational education of the officers. It would for instance be of interest to measure levels of skill improvement from the beginning of the training program until commission as officers.

Further research on the officers of the Salvation Army would do well to carry out a full job analysis of work positions within the organization. Since many of the officers are assigned work as corps leaders early in the career, this would be a optimal point of entry for such research, as the corps forms the most numerable unit within the larger Salvation Army structure. Such work would likely yield valuable information in terms of the training process of officers as well, as the job analysis would uncover discrepancies between requirements of the position and the education of the officers.

On a final note, there is a need for the completion of an updated historical account of the Salvation Army, as many of the sources encountered in the process of

developing a brief historical account of the organization for this project were primarily written from an insider perspective by authors associated with the organization. In addition, there is a also a lack of ethnographic and sociological analysis of the contemporary reality of the Salvation Army, compared to its visibility and activity world wide.

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Appendices:

Appendix A – Questionnaire in Norwegian

Hovedtema	Undertema	Mulige spørsmål/retninger
1. Ledelse i Frelsesarmeen	1.1 Motivasjon 1.2 Kall 1.3 Utfordringer 1.4 Håndtering	1.1.1 Hva motiverte deg/dere til å bli leder(e)? 1.1.2 Hva fant du/dere attraktivt ved offiserrollen i Frelsesarmeen? 1.1.3 Hva holder deg/dere motivert(e) for ledelsesarbeid i Frelsesarmeen? 1.2.1 Kan du/dere forklare meg hvor viktig det er å ha mottatt et kall til offiserrollen? 1.2.2 Kan du/dere forklare hvordan det oppleves å være kallet til en lederrolle? 1.3.1 Hva opplever du/dere som spesielt tilfredstillende i rollen som offiser(er)? 1.3.2 Hvilke arbeidsoppgaver oppfatter du/dere som spesielt utfordrende i lederrollen? 1.3.3 Har du/dere eksempler på situasjoner som har vært stressende i offiserrollen? 1.4.1 Har du/dere noen eksempler på teknikker du/dere benytter for å håndtere stress? 1.4.2 Kan du/dere beskrive hvor du/dere søker støtte når du/dere møter utfordringer som leder(e)? 1.4.3 Har du/dere eksempler på bruk av tro som verktøy for stressmestring?
2. Strategi	2.1 Visjoner 2.2 Overordnede føringer 2.3 Utfordringer 2.4 Egen strategi	2.1.1 Har du/dere eksempler på egne visjoner for Frelsesarmeens videre arbeid? 2.1.2 Kan du/dere beskrive hvilke av Frelsesarmeens visjoner som er viktigst for deg/dere som offiser(er)?

		<p>2.1.3 Har du/dere eksempler på visjoner som er mindre viktige for deg/dere?</p> <p>2.2.1 Kan du beskrive hvor selvstyrt ditt arbeid som offiser er?</p> <p>2.2.2 Har du/dere eksempler på strategiske føringer som har stor innvirkning på ditt/deres arbeid som offiser(er)?</p> <p>2.2.3 Kan du/dere beskrive strategiske føringer du/dere har satt stor pris på?</p> <p>2.3.1 Har du/dere eksempler på strategiske føringer du/dere har opplevd som utfordrende?</p> <p>2.3.2 Kan du/dere beskrive hvordan dere har håndtert utfordrende strategiske føringer?</p> <p>2.4.1 Kan du/dere gi meg eksempler på egne strategiske målsetninger i ditt/deres arbeid som offiser(er)?</p>
3. Menneskelige ressurser	<p>3.1 Motivasjon</p> <p>3.2 Arbeidsoppgaver</p> <p>3.3 Bruk av ressurser</p> <p>3.4 Føringer</p>	<p>3.1.1 Kan du/dere beskrive strategier du/dere benytter for å motivere medarbeidere/soldater/offiserer?</p> <p>3.1.2 Kan du/dere beskrive hvorvidt det er behov for å motivere mennesker på ulike trinn i Frelsesarmeen på ulike måter?</p> <p>3.1.3 Har du/dere eksempler på trekk ved Frelsesarmeen du/dere benytter til å motivere medarbeidere?</p> <p>3.2.1 Kan du/dere beskrive hvilke arbeidsoppgaver som er mest populære blant medarbeidere?</p> <p>3.2.2 Har du/dere eksempler på arbeidsoppgaver det er vanskelig å få gjennomført av medarbeidere?</p> <p>3.3.1 Ved underskudd på arbeidskraft, hvilke</p>

		<p>arbeidsoppgaver prioriterer du/dere å løse først?</p> <p>3.3.2 Har du/dere eksempler på arbeidsoppgaver som ofte blir nedprioritert?</p> <p>3.4.1 Kan du/dere beskrive føringene som foreligger for hvordan du/dere benytter arbeidskraft/frivillig innsats?</p>
4. Personlig utvikling	<p>4.1 Som leder(e)</p> <p>4.2 Som troende</p>	<p>4.1.1 Hvor har du/dere hentet inspirasjon som leder(e) fra?</p> <p>4.1.2 Kan du/dere gi eksempler på erfaringer gjennom Frelsesarmeen som har utviklet deg/dere som leder(e)?</p> <p>4.1.3 På hvilke områder føler du/dere at du/dere har utviklet deg/dere som leder(e)?</p> <p>4.2.1 Kan du/dere gi eksempler på at troen har bidratt til å utvikle deg/deres som leder(e)?</p> <p>4.2.2 På hvilke måter har erfaringene som leder forsterket din/deres personlige tro?</p> <p>4.2.3 Har du/dere eksempler på at troen din/deres har blitt utfordret gjennom offiserrollen?</p>
5. Lederkultur i Frelsesarmeen	<p>5.1 Offiserstanden</p> <p>5.2 Tiltak</p>	<p>5.1.1 Har du/dere eksempler på samlinger hvor offiserer fra ulike korps/divisjoner møtes?</p> <p>5.1.2 Kan du/dere beskrive hvorvidt du/dere kjenner et fellesskap med andre norske offiserer?</p> <p>5.2.1 Kan du/dere beskrive noen tiltak gjennomført av Frelsesarmeen som har utviklet ditt/deres lederskap?</p> <p>5.2.2 Har du/dere eksempler på samlinger Frelsesarmeen organiserer for lederskapsutvikling?</p> <p>5.2.3 Har du/dere eksempler på tiltak Frelsesarmeen kunne gjennomført som hadde utviklet</p>

		deg/dere som leder(e)?
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Appendix B – Questionnaire in English

Main Theme	Sub themes	Potential questions/directions
1. Leadership in the Salvation Army	1.1 Motivation 1.2 Calling 1.3 Challenges 1.4 Handling challenges	1.1.1 What motivated you to become a leader? 1.1.2 What did you find attractive about the officer role in the Salvation Army? 1.1.3 What keeps you motivated for continued leadership efforts in the Salvation Army? 1.2.1 Could you explain to me how important it is to have received a calling to the role as an officer? 1.2.2 Could you describe how it feel to be called to a leadership role? 1.3.1 What do you experience as particularly fulfilling in the officer role? 1.3.2 Which tasks do you consider to be particularly challenging in the leadership role? 1.3.3 Do you have examples of situations you have experienced as particularly stressful in the officer role? 1.4.1 Do you have any examples of techniques you use to handle stress? 1.4.2 Can you describe where you seek support when you meet challenging situations as a leader? 1.4.3 Do you have examples of using faith as a tool for handling stress?
Strategy	2.1 Visions 2.2 Directing guidelines 2.3 Challenges 2.4 Personal strategy	2.1.1 Do you have examples of personal visions for the future work of the Salvation Army? 2.1.2 Can you describe which of the visions of the Salvation Army that are most important to

		<p>you?</p> <p>2.1.3 Do you have examples of visions of the Salvation Army that you to you personally are less important?</p> <p>2.2.1 Can you describe how autonomous your work as an officer is?</p> <p>2.2.2 Do you have examples of strategies of the Salvation Army that has a high impact on your work as an officer?</p> <p>2.2.3 Can you describe some strategies of the Salvation Army that you personally have enjoyed?</p> <p>2.3.1 Do you have examples of strategies of the Salvation Army that you have experienced as challenging?</p> <p>2.3.2 Can you describe how you have handled challenging strategic goals?</p> <p>2.4.1 Can you give me examples of your own strategic goals in your work as an officer?</p>
3. Human Resources	<p>3.1 Motivation</p> <p>3.2 Work tasks</p> <p>3.3 Use of resources</p> <p>3.4 Directing guidelines</p>	<p>3.1.1 Can you describe strategies you use to motivate coworkers/volunteers/soldiers?</p> <p>3.1.2 Can you explain whether or not you need to motivate people at different tiers in the Salvation Army in different ways?</p> <p>3.1.3 Do you have examples of aspects of the Salvation Army that you use to motivate coworkers?</p> <p>3.2.1 Can you describe which tasks are most popular amongst volunteers?</p> <p>3.2.2 Do you have examples of tasks it is hard to get done by volunteers?</p> <p>3.3.1 When you have too few</p>

		<p>volunteers available to solve the tasks at hand, which tasks do you prioritize first?</p> <p>3.3.2 Do you have examples of work tasks that is often neglected?</p> <p>3.4.1 Can you describe the guidelines you have been given for how to use the collective workforce available?</p>
4. Personal development	<p>4.1 As a leader</p> <p>4.2 As a believer</p>	<p>4.1.1 Where do you find inspiration as a leader?</p> <p>4.1.2 Can you give examples for experiences in the Salvation Army that has developed you as a leader?</p> <p>4.1.3 Can you describe the areas of leadership in which you have developed as a leader?</p> <p>4.2.1 Can you give examples for how faith has developed you as a leader?</p> <p>4.2.2 In which ways have leadership experiences strengthened your personal faith?</p> <p>4.2.3 Do you, in your work as an officer, have examples of situations in which your faith has been challenged?</p>
5. Leadership culture in the Salvation Army	<p>5.1 The officer society</p> <p>5.2 Measures for improvement</p>	<p>5.1.1 Do you have examples of gatherings where officers from various divisions meet?</p> <p>5.1.2 Can you describe to what degree you feel that you and other Norwegian officer constitute a group?</p> <p>5.2.1 Can you describe measures taken by the Salvation Army that has improved your leadership?</p> <p>5.2.2 Do you have examples of gatherings hosted by the Salvation Army for leadership development?</p>

		5.2.3 Do you have examples for measures that the Salvation Army could have implemented that would have developed you as a leader?
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Appendix C – The Eleven Doctrines of the Salvation Army

1. We believe that the Scriptures of the Old and New Testaments were given by inspiration of God: and that they only constitute the Divine Rule of Christian faith and practice.
2. We believe that there is only one God, who is infinitely perfect, the Creator, Preserver, and Governor of all things, and who is the only proper object of religious worship.
3. We believe that there are three persons on the Godhead – the Father, the Son, and the Holy Ghost – undivided in essence and coequal in power and glory.
4. We believe that in the person of Jesus Christ the Divine and human natures are united, so that He is truly and properly God and truly and properly man.
5. We believe that our first parents were created in a state of innocence, but by their disobedience they lost their purity and happiness; and that in consequence of their fall all men have become sinners, totally depraved, and as such are justly exposed to the wrath of God.
6. We believe that the Lord Jesus Christ has by His suffering and death made an atonement for the world so that whosoever will may be saved.
7. We believe that repentance towards God, faith in our Lord Jesus Christ and regeneration by the Holy Spirit are necessary to salvation.
8. We believe that we are justified by grace, through faith in our Lord Jesus Christ; and that he that believeth hath the witness in himself.
9. We believe that continuance in a state of salvation depends upon continued obedient faith in Christ.
10. We believe that it is the privilege of all believers to be wholly sanctified, and that their whole spirit and soul and body may be preserved blameless unto the coming of our Lord Jesus Christ.
11. We believe in the immortality of the soul, the resurrection of the body, in the general judgment at the end of the world, in the eternal happiness of the righteous, and in the endless punishment of the wicked (Garipey 2009: 258/259).

Appendix D – Articles of War: A Soldier’s Covenant

1. I will be responsive to the Holy Spirit’s work and obedient to his leading in my life, growing in grace through worship, prayer, service and the reading of the Bible.
2. I will make the values of the Kingdom of God and not the values of the world the standard for my life.
3. I will uphold Christian integrity in every area of my life, allowing nothing in thought, word or deed that is unworthy or unclean, untrue or profane, dishonest or immoral.
4. I will maintain Christian ideals in all my relationships with others, my family and neighbors, my colleagues and fellow Salvationists, those to whom and for whom I am responsible, and the wider community.
5. I will uphold the sanctity of marriage and of family life.
6. I will be a faithful steward of my time and gifts, my money and possessions; my body, my mind and my spirit, knowing that I am accountable to God.
7. I will abstain from alcoholic drink, tobacco, the non-medical use of addictive drugs, gambling, pornography, the occult, and all else that could enslave the body or spirit.
8. I will be faithful to the purposes for which God raised up The Salvation Army, sharing the good news of Jesus Christ, endearing to win others to him, and in his name caring for the needy and the disadvantaged.
9. I will be actively involved, as I am able, in the life and work, worship and witness of the corps, giving as large a portion of my income as possible to support its ministries and the worldwide work of the Army.
10. I will be true to the principles and practice of The Salvation Army, loyal to its leaders, and I will show the spirit of salvationism whether in times of popularity or persecution.
11. I now call upon all present to witness that I enter into this covenant and sign these Articles of War of my own free will, convinced that the love of Christ, who died and now lives to save me, requires from me this devotion of my life to his service for the salvation of the whole world, and therefore do here declare my full determination, by God’s help, to be a true soldier of The Salvation Army (Garipey 2009: 260/261).

Appendix E – Quotes used in chapter 4

Norwegian	English
JIF: Hva motiverte dere til å bli ledere i Frelsesarmeen?	JIF: What motivated you to become leaders in the Salvation Army?
Offiser 15: (stillehet) ... Også ble det helt stille? (latter)	Officer 15: (silence) ... And then it got silent? (laughter)
Offiser 16: Ja... Personlig så snakker man jo om, eller, jeg snakker om... om et kall om å få lov å tjene Gud, som jeg tror på, i Frelsesarmeen, for det er jo det som ligger i bunnen hos meg.	Officer 16: Yes ... Personally speaking, or, I talk about... about a call to be allowed to serve God, whom I believe in, in the Salvation Army, for that is what lies at the core with me.
Offiser 14: Det er jo gjerne sånn at når du... når du begynner med offisertjenesten, så tenker du kanskje ikke i utgangspunktet over at du skal bli leder, men du tenker over at du går inn i en tjeneste. Og konsekvensen av den blir jo for de fleste at du til slutt ender i ulike lederstillinger – enten om det er på menighetsnivå eller på andre nivåer. Men endel blir jo ikke stående i ledertjeneste. Og i forhold til det å bli offiser handler det vel om en, for de fleste, en overbevisning eller et kall. Eh... Ja.	Officer 14: It's often so that when you... when you start the officer service, you might think not initially ponder that you are to become a leader, but you ponder that you go into a service. And the consequence of that (thought) is that most eventually end up in different positions of leadership - whether it is the parish level or at other levels. But some do not continue in leadership service. And in relation to becoming an officer, it entails, for most, a conviction or a calling. Uh... yeah .
Offiser 13: Men jeg vil jo – altså for min del, så handler det jo også om et ønske om å påvirke. Det er klart, altså, kallet ligger der jo som et grunn – grunnelement, og det, det bestemmer tjenesten, men jeg syntes jo at det er kjekt å være leder, fordi det gir meg en påvirkningsmulighet (Latter). Sånn er det, og jeg tenker, vi skal ikke si, altså, eeeh... noen sier at vi skal ikke snakke om makten når det gjelder ledelse, men det er klart det at som leder har du makt. Og det skal man være bevisst på. (latter)	Officer 13: However, I want - that is, for my part, it's also about the desire to influence. Clearly, the calling is present as a core – a core element, and it, it determines the service, but I do find it nice to be a leader, because it gives me an opportunity to influence (Laughter). That's it, and I think, we should not say, that, eeeh... some say that we should not talk about power in relation to leadership, but it is clear that as a leader you have power. And that one should be aware of (laughter).
Offiser 14: Makt er en positiv ting...	Officer 14: Power is a positive thing...
Offiser 13: Ja og det er det jeg syntes at, eh...	Officer 13: Yes and that's what I think that, eh ...
Offiser 14: Misbruk av makt er jo også negativt, men det å ha makt til å kunne påvirke og utgjøre en forskjell det er jo en positiv faktor tenker jeg.	Officer 14: Abuse of power is the also negative, but having the power to influence and make a difference that's a positive factor I think.
Offiser 12: Altså, for å si det sånn... Jeg	Officer 12: Well, to put it that way... I wanted,

<p>ønsket vel, når jeg ble offiser, eller ønsket å bli offiser, så var jo ikke motivasjonen å... Jeg hadde det ikke primært i tankene at jeg skulle fylle en lederrolle... Jeg hadde fått et kall, til tjeneste i guds rike, eh... som offiser. Og offiser kan være så mangt, det kan være på korps, det kan være på sosialtjeneste, det kan være på misjonsmarken også videre, eh... et kall til å forkynne evangeliet, men med det kan du si sånn indirekte, så blir det jo også et lederansvar, fordi at som offiser så er du på en måte... så er du også leder, men det var ikke det som var motivasjonen min, om du skjønner.</p> <p>JIF: Du følte det mer som et kall til offisertjeneste, mer enn som et kall til ledelse?</p> <p>Offiser 12: Ja, for du kan vel egentlig si at... altså, helt tilbake til når jeg gikk på skolen, hadde jeg egentlig tanker om å bli prest. Men det ble på en måte lagt på hyllen når jeg ikke hadde karakterer til den type utdanning. Så begynte jeg med andre ting, og tenkte på andre ting i en periode når det gjaldt utdanning, men så kom dette med frelsesarmeen... først så ble jeg altså kalt, av gud – ble en kristen, og ble frelst, som vi sier, og det neste ble et kall til tjeneste. Du kan si det på den måten.</p> <p>JIF: Følte du at du hadde et spesielt kall til den retningen, eller ble det mer et kall til generell offisertjeneste?</p> <p>Offiser 12: Ja det er jo et godt spørsmål, fordi at når det gjelder guds kall, så... så blir det jo en del av pakken, fordi at når gud kalte meg inn i frelsesarmeen så tenkte jeg liksom at han vet hva han gjør (latter). Så var det jo det at frelsesarmeen var en god kombinasjon mellom det evangeliske og det sosiale. Så ble det egentlig naturlig for meg. Og nå ser jeg jo, altså i dag, at... vi i frelsesarmeen har en unik mulighet.... Altså, hva skal jeg</p>	<p>when I became an officer, or wanted to become an officer, the motivation was not to... I did not primarily have in mind that I was going to fill a leadership role... I had been given a calling, to serve in God's kingdom, eh... as an officer. And officer may be many things, it can be in a corps, it can be in the social services, it may be on the mission field and so on, uh... a calling to preach the gospel, but with that you could say in an indirect manner, that it also becomes a leadership responsibility, because that as an officer, you are in a way... you're also a leader, but it was not what was my motivation, if you understand.</p> <p>JIF: You felt it more as a call to officership, more so than as a call to leadership?</p> <p>Officer 12: Yes, because you can really say that ... in other words, way back to when I was in school , I really had in mind that wanted to become a priest. But it was in a way shelved when I did not have the grades for that type of education. So I started with other things, and thought of other things in a period when it came to education, but then the Salvation Army came up... first I was called, by God - became a Christian, and was saved, as we say, and the next was a call to service. You can say it that way.</p> <p>JIF: Did you know that you had a special calling in that direction, or was it more a call to general officer service?</p> <p>Officer 12: Yes that's a good question, because when it comes to God's calling, it... it becomes part of the package, because when God called me into the Army I thought in a way that he knows what he's doing (laughter). So it was that the Salvation Army was a good combination between the evangelical and the social. Then it became really natural for me. And now I realize, that today, that... we in the Salvation Army have a unique opportunity.... what should I say ... to show God's love in action. Not only in words. As he said , to paraphrase, the monk ... Now it</p>
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<p>si... til å vise guds kjærlighet i praksis. Ikke bare i ord. Sånn som han sa, for å sitere, han munken.... Nå står det stille... Frans av Assissi! 'Forkynn evangeliet, om nødvendig med ord.' Nå bruker vi nok en del ord i frelsesarmeen også (latter), men jeg håper det ikke bare blir med ordene.</p>	<p>stands still... Francis of Assissi! 'Preach the gospel, if necessary with words.' Now we probably use a few words in the Army too (laughter) but I hope it extends further than merely the words.</p>
<p>Offiser 7: Altså, når jeg kom inn i frelsesarmeen, så var jeg først tilhørig, så var jeg soldat i frelsesarmeen. Også kjente jeg veldig på meg a det var riktig å bli offiser. Og da er det jo naturlig at man blir leder, for ei menighet, eller... en institusjon, eller... en forsamling da. Så motivasjonen min var egentlig det at jeg kjente at gud hadde bruk for meg som offiser. Det var hovedmotivasjonen. Jeg kjente ikke så nøye på at jeg skulle bli leder egentlig, i starten. Så, det var ikke... lederrollen motiverte meg ikke. Men det var kallet fra gud, mer. Meg: Var det første gangen du følte deg motivert til å bli leder, når du ble kallet? Offiser 7: Ja, egentlig, fordi at... Jeg har hatt lederposisjoner tidligere, men når jeg skulle bli offiser, så var det ikke, det var ikke... først og fremst det å bli leder som motiverte meg, det var det og... ja, være i ledelse av gud, på en måte, og å få lov til å lede andre gjennom han, om du skjønner.</p>	<p>Officer 7: So, when I came into the Army, I was first an adherent, then I was a soldier in the Salvation Army. Then I felt very certain that it was right to become an officer. And then it is natural that you become a leader, for a flock, or... an institution, or... an assembly then. So my motivation was really that I knew that God had use for me as an officer. It was the main motivation. I did not ponder so carefully that I was to be a leader really, in the beginning. So, it was not... the leadership role did not motivate me. But it was the call of God, more. JIF: Was that the first time you felt motivated to be a leader, when you were called? Officer 7: Yes, really, because that... I have had leadership positions in the past, but when I was to be an officer, it was not, it was not... primarily to be a leader that motivated me, it was to... yes, be in the leadership of God, in a way, and to be allowed to lead others through him, if you understand.</p>
<p>Offiser 8: Eh... ja... Jeg hadde jo et kall i fra gud da. Til og bli det. For å si det sånn - ifra begynnelsen av så hadde jeg jo det fra da jeg var ganske ung. Men så skjer ting i livet som gjør at slik ble det ikke den gangen. Jeg var ulydig mot det kallet. Og så, i godt voksen alder, så får jeg en ny sjanse. Så da gikk jeg noen runder med gud om han virkelig mente dette her, men det gjorde han, så da måtte jeg bare gi meg.</p>	<p>Officer 8: Uh ... yeah ... I did have a call from God though. To become it. To put it like that - from the beginning I had it from when I was quite young. But then things happen in life that makes it so that it did not happen that way that time around. I was disobedient to the call. And then, in adulthood, I get a new chance. So when I went a few rounds with god if he really ment this, but that he did, so then I just had to give in.</p>
<p>JIF: Hva fant dere attraktivt ved lederrollen i Frelsesarmeen, eh.... Er det da andre ting enn kallet som spiller inn? Offiser 15: Jeg syntes og... som vi har det nå, så er det en enorm fleksibilitet i selve</p>	<p>JIF: What did you find attractive about the leadership role in the Salvation Army, eh.... is there other factors than the calling at play? Officer 15: I think as well... as we have it now, there is an enormous flexibility in the actual</p>

<p>jobben som offiser. Du har annledning til, selv og planlegge både kortsiktig og langsiktig. Og sånn sett så er det jo masse med muligheter. Altså.... Det frie, i det som å være offiser – fleksibiliteten – det tenker jeg er viktig.</p> <p>Offiser 14: Men det attraktive i det å ha en lederrolle i Frelsesarmeen.... Kanskje de samme tingene som gjelder andre lederstillinger også? Eh... Du sier jo (peker på offiser 13), det å ha muligheten til å påvirke og, også fleksibiliteten til å kunne legge opp din egen arbeidsdag, du... ja. Det er jo mange faktorer i det. Stort ansvar, men samtidig, så... Stor frihet.</p>	<p>job as an officer. You have the possibility, yourself to plan both short and long term. And in this sense then it's lots of opportunities. So.... The freedom, in being an officer – the flexibility - that I think is important.</p> <p>Officer 14: But the attractive in having a leadership role in the Salvation Army.... Maybe the same things as any other leadership positions as well? Eh ... You are saying (pointing to officer 13), having the opportunity to influence and also the flexibility to plan your own day, you ... yes. There is a lot of factors in it. Big responsibility, but at the same time, so ... Great freedom.</p>
<p>Offiser 2: Det er jo spennende da, og være offiser. Tenk på alle de menneskene man får lov til å møte, og... å få lov til å jobbe med alle typer mennesker. Det syntes jeg... Det syntes jeg gjør meg mye. Det å få lov til å være noe for andre. Uansett hvordan de har det og uansett hvilken situasjon de er i. (pause)</p> <p>JIF: Stemmer. Er det noe ved arbeidsoppgavene som motiverer?</p> <p>Offiser 2: (pause) Det handler vel om at... eh.... At jeg liker veldig godt å.... Jobbe med.... Mennesker. (pause). Det gir meg veldig mye energi. Så jeg syntes det... og gjennom de ulike rollene jeg har hatt i frelsesarmeen, i ulike roller og de ulike arbeidsoppgavene, så har det vært veldig fascinerende for meg. På forskjellige måter. Selvfølgelig kjenner man at man brenner for noen ting mer enn andre ting, ja, og sånn er det. Det er fordi at slik er vi som mennesker.</p> <p>JIF: Gjør offiserrollen at du kommer på et nivå i organisasjonen som er mer interessant enn hva du kunne fått som soldat, for eksempel?</p> <p>Offiser 2: Nå er det sånn at i dag så er det veldig mange soldater som gjør mange av de sammen arbeidsoppgavene som offiseren gjør. Men jeg tenker at jeg har fått et kall til</p>	<p>Officer 2: It's interesting though, to be an officer. Think of all the people you are allowed to meet, and... to be able to work with all types of people. That I think... I thought that provides me with much. To be allowed to be something for someone else. No matter how they are and whatever situation they are in. (pause)</p> <p>JIF: Right. Is there anything about the work tasks that motivate?</p> <p>Officer 2: (pause) It 's really about that... uh.... That I like very well to.... Work with.... People. (pause). It gives me so much energy. So I think that... and through the various roles I have had in the Salvation Army, in various roles and the different tasks, it has been very fascinating for me. In different ways. Of course you know that you are passionate about some things more than other things, yes, and that's it. That's because we are that way as people.</p> <p>JIF: Does the officer role enable you to reach a level of the organization that is more interesting than what you could have had as a soldier, for example?</p> <p>Officer 2: Now it's like that today there are very many soldiers that do many of the same duties as the officer does. But I think that I have gotten a call to service. That's the</p>

<p>tjeneste. Det er forskjellen, tenker jeg. Og jeg er offiser, og jeg har gått inn på andre premisser enn det sivilt ansatte gjør. Tenker jeg. Det går på at jeg har prestetjenesten med meg. Den er kjempeviktig. Jeg må tenke på at.. at man har det med seg, hele veien. For det har ikke den som har gått soldat, jeg har blitt ordinert, eh... Og jeg ønsker på en måte at det skal påvirke meg. Og å påvirke andre, tenker jeg. Eh... som er forskjell. Og det tenker jeg er veldig viktig, og det må være tydelig, at jeg har det med meg. Som er.. annerledes. Ja. (pause)</p>	<p>difference, I think. And I am an officer, and I've gone into service on other premises than the civilian employees do. Relatedly, I have the ministerial service with me. That is very important. I have to think about that.. that you have it with you, all the way. For the soldier does not, I have been ordained, uh... And I wish in a way that it will affect me. And to influence others, I think. Eh... that's the difference. And that I think is very important and it must be clear that I have it with me. As is.. different. Yes. (pause)</p>
<p>Offiser 4: Det viktigste er at du er ansvarlig for gud. Og så er det guide... det er prinsipper og prosedyrer for... Hvis du er en co-leder, eller, som nå, er det prinsipper og prosedyrer for hvordan man skal forholde seg til ulike ting. Det er mer militant, og alt er på plass.... hvem som bestemmer hva. Frelsesarmeen... denne typen lederskap er... Det er veldig klart. Hvis jeg har et problem, vet jeg hvem jeg skal kontakte. Den gjorde det veldig enkelt ... jobben er lettere.</p>	<p>Officer 4: The most important thing is that you are responsible to god. And then there are guide... there are principles and procedures for... if you are a co leader, or, like now, there are principles and procedures for how to deal with this and that. It is more militant, and everything is in place.... who decides what. The Salvation Army.. this kind of leadership is... Its very clear. If I have a problem, I know who to contact. Its made it very simple... the job is easier.</p>
<p>Offiser 5: Nei, hva skal jeg si hva attraktivt... var det noe som var attraktivt i det hele tatt ved noe som jeg egentlig ikke ville... Det var ikke noe jeg egentlig ville. Så jeg har ikke på noen måte valgt det sånn at jeg, av en hel masse greier, har sagt at det vil jeg bli. Det var et veldig sterkt, veldig sterkt kall til å bli offiser, og til å forkynne evangeliet, og det var det som var hovedpoenget mitt med å bli offiser. Eh, forkynnelse, altså det at... siden jeg var troende, og kristen, så... så var det på en måte drivkraften i det at.. når jeg følte det når gud kalte meg til å bli frelsesoffiser, så ble det på en måte sånn at... Ja, da får du ta med alt (latter). Både beordringssystem, og overlate til andre hvor jeg skulle begynne meg i denne verden, og</p>	<p>Officer 5: No, what should I say was attractive... was there anything attractive at all by something that I really didn't want... It was not something I really wanted. So I have not in any way chosen it in such a way that I, out of whole lot of stuff, have said that this is what I want I to be. There was a very strong, very strong calling to become an officer, and to preach the gospel, and that was what was the main point of becoming an officer. Eh, preaching, ie that ... since I was a believer and a Christian... that was in a way the driving force in it ... when I felt it when God called me to be an officer, it became in a way like that that ... Yes, then you have to take everything (laughter). The orders system, to leave to others where I would find myself in this</p>

det som da måtte følge med av helt andre ting, som salg av krigsropet ute i gaten, jeg kunne ikke tenke meg å gjøre det. En sånn sak som jeg.. meldte meg frivillig til.	world, and what had to follow of other things, such as the sale of the War Cry on the street, I could not imagine doing it. Such a case that I... signed up for.
<p>JIF: Hva holder deg motivert for ledelsesarbeid i frelsesarmeen?</p> <p>Offiser 8: Det som holder meg motivert er jo at jeg ser at det nytter, det vi holder på med. Ja, det er vel rett og slett det. Når vi ser at det blir resultater av det vi holder på med, og at det kommer nye mennesker til... at mennesker blir frelst og at menigheten vokser. Det gir veldig god motivasjon. Også er det alle de flotte medhjelperene. Som står på. Frivillig.</p> <p>JIF: Har du noen helt konkrete eksempler på hva som virkelig har motivert deg?</p> <p>Offiser 8: Ja, det er jo egentlig mye (latter) Men det er jo for eksempel dette her med når det kommer en rusmisbruker, som er så langt nede at du tror at det ikke er håp for han der, og når du får lov til å snakke med det mennesket, og du ser etter hvert at det virker og at det mennesket slutter og drikke, og tar imot Jesus og etter hvert blir med som soldat i frelsesarmeen. Det motiverer jo selvfølgelig. For da ser du at det virker, og flere eksempler som det der har jeg flere, det har jeg opplevd flere ganger. Og det gjør jo veldig godt. Og flere ut av de som jeg har møtt er faktisk offiserer i dag.</p>	<p>JIF: What keeps you motivated for management work in the Salvation Army?</p> <p>Officer 8: What keeps me motivated is that I see that it matters, what we are doing. Yes, that is probably it. When we see that there are results of what we are doing, and that there are new people recruited... that people are saved and that the organization grows. That provides solid motivation. Also there are all the great co workers. That are working hard. Voluntarily.</p> <p>JIF: Do you have some very specific examples of what really motivates you?</p> <p>Officer 8: Yes, it 's really a lot (laughs). But as an example when there comes a drug addict, who is so far down that you believe that there is no hope for him, and when you are allowed to talk to the man, and you see eventually that it works and that the man stops drinking, and welcomes Jesus and eventually joins as a soldier in the Salvation Army. That motivates of course. For then you see that it works, and several examples like that, I have several, I have experienced it several times. And it does me so very well. And several of those that I have met are actually officers today.</p>
Offiser 7: Jeg tenker at for meg er det det viktige, at jeg har det grunnleggende og at det er derfor jeg er her. Fordi jeg kjenner det nå at når jeg nå står som leder, og... og det er jo på en måte utfordringen, fordi vi leder jo frivillige, og det er mange ganger en utfordring. Fordi at det... Jeg tror på mange måter at det er lettere å ha ansatte under deg, men når du skal ha frivillige som på en måte kan gå på dagen, så... Så jeg kjenner at jeg blir utfordret på helt andre områder enn det jeg hadde trodd, når jeg skulle bli leder i frelsesarmeen.	Offiser 7: I think that for me it is important that I have the basics and that's why I'm here. Because I know now that when I now stand as a leader, and ... and it's in a way the challenge, because we lead the volunteers, and it is many times a challenge. Because it ... I think in many ways it is easier to have employees under you, but when you have volunteers in a way you can leave within the day, so ... So I know that I am being challenged in completely different areas than I had thought, when I should be the leader in the Army.
Offiser 12: (pause) Nei, altså det med Guds	Offiser 12: (pause) No, when it comes to

<p>kall, altså, jeg var jo borte fra aktiv tjeneste i noen år, og holdt på med andre ting enn å være offiser. Og så kom jeg til et punkt i livet, eller som vi sier, guds vei er uransakelig, eh... jeg skulle gjøre et veivalg, jeg skulle skifte... og da kom det veldig sterkt til meg, jammen du er jo offiser, du har jo et kall. Også tok jeg det opp igjen, på en måte, og kjente en veldig bekreftelse på – en indre visshet om at dette her var riktig. Altså, jeg tror at gud kan bruke oss i mange situasjoner, også om vi ikke nødvendigvis er på den hylla vi skal være. Men det er noe med det at om vi kommer inn på den hylla hvor vi er tiltenkt å være, så blir det optimalt på alle måter, fordi at... ja... det har noe med trivsel å gjøre, det har noe med at du kjenner at.... Du gjør det du i utgangspunktet skulle gjøre, ja... det er litt vanskelig å sette ord på det kanskje, men det... (latter) Men når du på en måte legger bort alle andre alternativer, og utdanning, og liksom stadig kommer tilbake til det samme, og tenker at det må være noe her, så... (latter).</p>	<p>god's calling, that is, I was away from the active service for some years, and was doing things other than being an officer. And then I came to a point in my life, or as we say, God works in mysterious ways, uh... I was to choose a path, I was going to change... and then it came very strongly to me, but you are an officer, you do have a calling. And then I took it up again, in a way, and felt a strong confirmation that - an inner knowing that all this was correct. Well, I believe that God can use us in many situations, even though we are not necessarily on the shelf we should be. But there is something about that we arrive on the shelf where we are meant to be, then it will be optimal in all respects, because that... yes... it has something to do with well-being, it is something that you know that.... You do what you basically should do, yeah... it's a bit hard to put into words perhaps, but... (laughter). But when you kind of put away all other options, and education, and somehow keep returning to it same, and think that there must be something here, then... (laughter).</p>
<p>Offiser 6: Jeg blir veldig fort begeistra dersom jeg hører om noen som har lyst til å være med, eller... et eller annet... jeg får veldig mye energi, for å si det sånn. Jeg blir veldig fort begeistra eller glad.. men det blir veldig fort nedturer da, når jeg ser at de ikke kommer, eller sånne ting, men allikevel, det er en veldig motivasjonsfaktor å liksom bare høre positivitet ifra andre.</p>	<p>Officer 6: I experience a thrill very quickly when I hear about someone who wants to joining, or... something... I get a lot of energy, to put it that way. I get thrilled very quickly or happy... but it quickly turns sour though, when I see that they do not come, or things like that, but anyway, it's a very motivating factor to somehow just hear positivity from others.</p>
<p>JIF: Kan dere forklare meg, felles, hvor viktig kallet er? For å bli offiser? Offiser 13: Vi snakker vel om det, nesten som en sånn nødvendig forutsetning. Også kommer kallet som, du kan si.... Eller, nøden, som jeg ser rundt meg, er mitt kall. Men samtidig, andre vil si at, de har fått skriften på veggen, fra vår herre... Men kallet, som sådan, tenker jeg ligger som en sånn, helt sånn... basic – grunnelement i det å være frelsesoffiser.</p>	<p>JIF: Can you explain me, together, how important the calling is? In order to become an officer? Officer 13: We do speak of it, almost like one of those necessary prerequisites. And the calling comes almost as, you can say.... Or, the distress, as I see around me, is my calling. But at the same time, others will say that they have received the writing on the wall of our master... But the calling, as such, I think that is one of those, completely... basic - basic</p>

<p>Offiser 14: I dagligtale, i dag, altså i samfunnet, for øvrig, så er det jo ikke akkurat kall noe du snakker så mye om – sant – og på mange vis så tror jeg ikke vi snakker like mye om det i armeen heller...</p> <p>Offiser 13: Nei</p> <p>Offiser 14: ... Men det handler jo om den indre overbevisningen om at det virkelig er dette, det jeg skal... gjør, med mitt liv.</p> <p>Offiser 16: Så er det vel så at det ikke er en skrift på veggen du har fått på 30 år siden, uten at det er en pågående prosess. At kallet, det liksom, fornyes hele tiden. At det du møter underveis...</p> <p>Offiser 13: Ja</p> <p>Offiser 14: Mhm</p> <p>Offiser 16: ... det blir som et nytt kall, på en måte som at det er en levende prosess, mener jeg i hvert fall. Og jeg tror at ingen kan være offiser, i lengden, uten å... uten å ha det her kallet, selv om man liksom ikke snakker så mye om det, eller at man ikke setter ord på det, så tror jeg at det er en nødvendighet.</p> <p>Offiser 15: Mhm</p> <p>Offiser 14: Handler det ikke også om, på en måte, å velge hver dag?</p> <p>Offiser 16: Jo</p> <p>Offiser 13: Jo, og det er veldig viktig det du sier nå om at, vi – vi velger hver dag... det er i hvert fall et viktig element i mitt liv.</p>	<p>element in being a Salvation Army officer.</p> <p>Officer 14: In everyday speech, these days, in society at large that is, then the calling is not something you talk so much about - right - and in many ways I do not think we're talking as much about it in the Salvation Army either...</p> <p>Officer 13: No</p> <p>Officer 14: ... But it 's all about the inner conviction that it really is this, that I should... do, with my life.</p> <p>Officer 16: Its also probably true that there is no writing on the wall you've got 30 years ago, but it is an ongoing process. That the calling, it somehow, renews constantly. That what you meet along the way...</p> <p>Officer 13: Yes</p> <p>Officer 14: Mhm</p> <p>Officer 16: ... it 's like a new calling, in a way that it is a living process, I believe, anyway. And I think that no one can be an officer, at length, without ... without having this here calling, even if you somehow not talk so much about it, or that you can not put it into words, I think it's a necessity.</p> <p>Officer 15: Mhm</p> <p>Officer 14: Is it not also about, in a way, choosing each day?</p> <p>Officer 16: Yes</p> <p>Officer 13: Yes, and it is very important that you now say that we - we choose every day... it is certainly an important element in my life.</p>
<p>Offiser 7: Ja, det tror jeg er alfa omega, og jeg er jo ikke vokst opp i frelsesarmeen, og har... og ble kristen først i voksen alder. Og da kjente jeg veldig at gud... jeg kjente ikke frelsesarmeen fra før, og hadde aldri vært inne i et frelsesarmeenlokale eller hatt noe med frelsesarmeen å gjøre, og det at gud kalte meg, det var på en måte veldig veldig fjernt for meg og min familie. Eh... og i starten så var jeg veldig veldig usikker på hva dette var for noe, og følte en veldig drivkraft, eller, en dragning da, mot det å</p>	<p>Officer 7: Yes, that I think is very important, and I did not grow up in the Salvation Army, and have... and became a Christian in adulthood. And then I felt really that god ... I did not know the Salvation Army before, and had never been inside a Salvation Army local or had any involvement with the Salvation Army, and that god called me, it was in a way very very distant to me and my family. Eh... and in the beginning so I was very very unsure of what this was, and felt a very driving force, or, a pull then, towards joining</p>

<p>skulle bli med i frelsesarmeen. Og da var det på en måte alt eller ingenting. Og jeg tror at mange på en måte opplever at de får et kall til også at de skal leve med gud, og at de skal et løse et oppdrag, eller få tjenester... men jeg tror at nokså mange er kallet til å være soldater, ikke ledere nødvendigvis. Men så, du blir på en måte... Det kan veldig fort bli sånn da, at man blir veldig glad når noen vil bli soldat, og man blir veldig glad når noen nye unge vil bli soldater i frelsesarmeen, også blir man opphauset på en måte, også kan det føles som et kall til at man skal bli offiser, som man egentlig ikke har fått. Og det kan være med på å ødelegge veldig mange mennesker. Jeg vet ikke hvor kjent du er med statistikkene, men veldig mange har begynt på offiserskolen, og vært offiserer i noen år, også har de sluttet og gått helt ut av frelsesarmeen. Noen har selvfølgelig fortsatt som offiserer, men der tror jeg litt av nøkkelen ligger, at hvis vi ikke.. kvalitetssikrer nesten da, det kallet, så tror jeg at det kan være med på å ødelegge mange mange mennesker (pause).</p>	<p>the Salvation Army. And then it was in a way all or nothing. And I think that many in a way feel that they get a calling also that they will live with God, and they shall be solving a mission, or get services... but I think that quite a few are called to be soldiers, not leaders necessarily. But then, you are in a way... It can very easily become that way then, that you will be very happy when someone wants to be a soldier, and you will be very happy when some new young people will become soldiers in the Army, and then you get exhilarated in a way, and then it can feel like a calling to become an officer that you really have not gotten. And it can help to destroy very many people. I do not know how familiar you are with the statistics, but very many have started officer school, and have been officers for some years, and then they have stopped and left the Salvation Army completely. Some have of course continued as officers, but that is where I think some of the solutions lie, that if we do not .. nearly quality ensure, the calling, then I think it may help to destroy many many people (pause).</p>
<p>Offiser 2: (pause) Jeg syntes det er vanskelig. Ja. Fordi at.... Jeg tror nok at det er veldig viktig, og jeg tror nok kanskje at det var mye viktigere for meg i starten enn det er i dag. Tror jeg, at det var viktigere den gangen når jeg gikk inn i det, fordi at når jeg var offiser tidligere så var det forventet at du skulle være offiser 24 timer i døgnet, ikke sant, men ikke på samme måte som i dag. Jeg tror at den kallsbevistheten da var såpass viktig for å klare og... kanskje holde ut. På en måte. (pause)</p>	<p>Officer 2: (pause) I think it's difficult. Yes. Because.... I think probably that it is very important, and I think probably maybe it was more important for me in the beginning than it is today. I think that it was important at the time when I went into it, because when I was an officer before it was expected that you would be an officer 24 hours a day, right, but not in the same fashion as today. I believe that the consciousness of the calling then was so important to manage and ... perhaps endure. In a way (pause).</p>
<p>Offiser 11: Det tror jeg er ganske viktig, for den er forholdsvis særegen med dette som har med beordring å gjøre. Så det er... en del ting.. som du må være klar til å innordne deg under. Og da er det fort at man blir.... Altså, man kan bli... Man kan være uenige og</p>	<p>Officer 11: I think this is quite important, because it is relatively distinctive what has to do with the appointment system. So there is... a lot of things... that you have to be ready to adapt yourself within. And then it quickly becomes so that one becomes... Well, one can</p>

<p>enige i disse beordringene, og... hvis det går som en jojo, dette her, så er det fort at man kan gi opp da, tenker jeg, når tunge dager kommer. Og da vil det jo komme dette her, med at det er ikke bare en egen drive til å være leder som gjør at jeg... er offiser, det er et... mer overordnet kall fra gud, da, som gjør at jeg.... Det tror jeg er den viktigste drivkraften i det. Så kommer andre ting etter hvert, og det er jo ting som går litt opp og ned, dette her med at det gir mening, og at det gir masse muligheter, og at man får påvirkning... det er til tider gøy, og det kan også være ganske tungt. Og tøft. Og du møter masse mennesker i mange forskjellige livssituasjoner som.. både er muligheter, men også utfordringer da.</p>	<p>become... One can disagree and agree with these appointments, and... if it continues as a yo-yo, these things, one can give up then, I think, when the hard days arrive. And then these things will come, with the fact that there is not only a personal drive to be the leader that makes me... be an officer, it's an... more overarching call of God, then, that makes me.... I think this is the main driving force in it. Then comes the other stuff eventually, and those are things that go up and down, that it makes sense, and it provides lots of possibilities, and that one gets influence ... it's sometimes fun and it can also be quite heavy. And tough. And you meet lots of people in many different life situations that.. are both possibilities but also challenges then.</p>
<p>JIF: Kan dere forklarer hvordan det føles å være kallet? Er det noe det går ann å beskrive? Offiser 13: Det det det.... Det handler om.... Den overbevisningen om at dette, det er.... Dette er min plass i livet, på en måte, også bekreftes det, av... de oppgavene, og de resultatene, eller de løsningene du... altså, du kjenner at du er på rett sted – en opplevelse av det.... Vil jeg si. (pause) JIF: Ja. Så det er en givende følelse gjennom arbeid og oppgaver? Offiser 13: Ja, og samtidig en krevende følelse. JIF: Ja. Offiser 13: For jeg har sagt noen ganger at... jeg noen ganger har vurdert å slutte som frelsesoffiser. Eh... og det er klart at... det gjør du fordi du... det er ting som gjør at du... vil velge annerledes. Men kallet det er da med på å holde deg på plass. Og da kan det være krevende. (latter) Offiser 16: Ja, det er veldig dobbelt – Det er og velsignelse og glede, men det er også et stort ansvar, og noen ganger kan det føles tungt, og... Offiser 13: Ja, det kan det.</p>	<p>JIF: Can you explain how it feels to be called? Is it something that could be described? Officer 13: It it it.... It's all about.... The conviction that this, this is.... This is my place in life, in a way, also it is confirmed that, by... the work tasks, and the results, or the solutions you ... in other words, you know that you are in the right place - an experience of it.... I would say (pause). Me : Yes. So it is a rewarding feeling through work and work tasks? Officer 13: Yes, and also a demanding feeling. JIF: Yes. Officer 13: For I have said sometimes that... sometimes I have considered quitting as an officer. Eh ... and it's clear that ... you do it because you... there are things that make you... wanting to choose differently. But the calling its aiding in helping to keep you in place. And then it can be challenging (laughter). Officer 16: Yes , it is quite the dichotomy - There is also blessings and joy, but it is also a great responsibility, and sometimes it feels heavy, and... Officer 13: Yes, it can. JIF: Yeah, so being called may recur over time</p>

<p>JIF: Ja, så det å være kallet det kan gjenta seg over tid da, det er en sekvens – du kan få et nytt kall senere liksom – er det slik det fungerer? Eller er det en videreutvikling av kallet gjennom hele karrieren?</p> <p>Offiser 14: Har man egentlig filosofert over dette så mye før? (latter)</p> <p>Offiser 13: Mnjaaa... Jeg har nok reflektert noe over det. Ehm... Jeg, jeg har... og der, der tror jeg vi er forskjellige... Eh... Noen vil si, vi er kallet til å forkynne – jeg er kallet til sosialt arbeide, vi er kallet til misjonstjeneste. Jeg har sagt, jeg er kallet til å være frelsesoffiser. Om det betyr at jeg skal være leder for en korps eller menighet, jeg skal være leder... jeg skal være vaskehjelp.... Så er kallet det samme – jeg er kallet til å være frelsesoffiser. Men så har jeg også sagt at jeg er kallet... i dag, er jeg det, men i morgen vet jeg ikke.</p> <p>Offiser 14: Det er jo... Det kan jeg si meg enig i, i forhold til... man har kjent på et kall, og en indre overbevisning, og som (peker på offiser 13) sier, vi velger jo igjen og igjen, å følge dette. Men samtidig er det jo ikke sånn at man havner i den ytterste fordervelse...</p> <p>Offiser 13: Nei, for all del (latter)</p> <p>Offiser 14: ... vi dersom slutter som frelsesoffiser (latter). Eller, det er jo ikke det... Men samtidig så, er nok den overbevisningen, eller det kallet, med på å holde man i tjenesten kanskje i større grad enn om det hadde vært en vanlig jobb. Eh...</p> <p>Offiser 16: Vi har jo slitt med, i vår organisasjon, det at vi har definert kall, som, liksom.. at det skal være frelsesoffiser.</p> <p>Offiser 13: Mhm...</p> <p>Offiser 14: Ja...</p> <p>Offiser 16: Også har vi vært veldig sånn... det har kanskje vært en sånn, nedvurdering av de som har sluttet da. Det tror jeg har forandret seg veldig.</p> <p>Offiser 13: Ja..</p> <p>Offiser 16: ... Og om jeg vil jo si at om, det kommer en dag da jeg må slutte som offiser,</p>	<p>then, it is is a sequence - you can get another call later somehow - is that how it works ? Or is it an evolution of call throughout your career?</p> <p>Officer 14: Have we really philosophized over this so much before? (laughter)</p> <p>Officer 13: Well... I've probably reflected on it somewhat. Ehm... I, I... and there, there I believe we are different... Eh ... Some will say, we are called to preach - I'm calling for social work, we are called to missionary service. I have said, I am called to be an officer. If it means that I should be the leader of a band or church, I'll be a leader... I'll be cleaner.... Then the calling remains the same - I am called to be an officer. But I have also said that I am called... Today, I am, but tomorrow I do not know.</p> <p>Officer 14: It is ... I can say I agree, compared to... you have felt a calling, and an inner conviction, and that (pointing to officer 13) says, we choose time and again, to follow this. But at the same time it is not the case that you end up in utter ruin...</p> <p>Officer 13 : Yes, by all means (laughter)</p> <p>Officer 14: ... if we quit as Salvation Army officers (laughter). Or, that is not it... But at the same time, the conviction probably, or calling, helps to keep you in the service perhaps to a greater extent than if it had been a normal job. Eh...</p> <p>Officer 16: We have struggled with, in our organization, that we have defined the call, as, well ... that it is supposed to be a calling to become a Salvation Army officer.</p> <p>Officer 13: Mhm...</p> <p>Officer 14: Yes...</p> <p>Officer 16: And then we have also been very... it might have been a, disparagement of those who have quit then. I think that has changed a lot.</p> <p>Officer 13: Yes...</p> <p>Officer 16: ... And if I want the say that, there comes a day when I have to stop that officer, then I will probably see... if I can be in my</p>
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<p>så vil jeg nok se... om jeg kan være i mitt kall allikevel. Kallet om å følge Jesus og være i hans tjeneste. Det må jo ikke være... men Gud er jo ikke begrenset til vår organisasjon! (latter)</p> <p>Offiser 13: Er du sikker på det nå da! (latter)</p> <p>Offiser 16: Ja det tror jeg...</p> <p>Offiser 14: Det hadde blitt god plass i himmelen, du. (latter)</p>	<p>calling anyway. The call to follow Jesus and be in his service. It does not have to be... but God is not limited to our organization! (laughter)</p> <p>Officer 13: Are you sure about this then! (laughter)</p> <p>Officer 16: Yes I think so ...</p> <p>Officer 14: It would have been plenty of space in heaven (laughter).</p>
<p>Offiser 10: Det er jo et veldig vanskelig begrep, fordi det er noe som foregår på det åndelige plan. Det handler jo om at en kjenner en tiltale fra Gud, og at.... En får en overbevisning om at det er dette Gud ønsker for mitt liv, spesielt i forhold til hvilken tjeneste og hvilke veivalg man ønsker å gjøre, så blir det en veldig sterk overbevisning.</p> <p>JIF: Ja. Jeg har snakket med flere offiserer, og de nevner at kall kan være noe som utvikles gjennom felles bønnesamlinger og de slags type ting, og også i forbindelse med offiserskola. Har du hatt noen erfaringer med at flere offiserer, sammen med deg, har utforsket kallet?</p> <p>Offiser 10: Ja, altså... både gjennom offisersskolen og også gjennom offiserskurs, og den typen ting, så er det absolutt et element, det er det. Og også dette med felles bønn, det gjør jo også at man kan holde fast på dette kallet, og det gjør at man kan forsterke kallet, og at det... at det blir mer grunnfestet, kan du si.</p> <p>JIF: Endres følelsen av kallet da, eller er det bare en forståelse av kallet som endrer seg?</p> <p>Offiser 10: Jeg vil tro at det vil være en forståelse av hva kallet er, kanskje den blir mer grunnfestet, kanskje... og sånne ting. Eh, ja. Jeg tror vel egentlig ikke at selve kallet sånn stort sett endrer seg noe, det tror jeg ikke.</p> <p>JIF: Så det er stort sett forståelsen og refleksjonen rundt kallet som er åpent til endring?</p> <p>Offiser 10: Ja, for jeg tror det at det er opp</p>	<p>Officer 10: It's a very difficult concept because it is something that takes place on the spiritual plane. It's all about that one feels that God is speaking to you, and that.... One gets the conviction that this is what God wants for my life, especially in relation to what kind of service and path one may wish to follow, and so it becomes a very strong conviction.</p> <p>JIF: Yes. I've talked to several officers, and they mention that the call can be something that is developed through joint prayer sessions and those types of things, and also in connection with the officer school. Have you had any experiences with several officers, together with you, have explored the call?</p> <p>Officer 10: Yes, well ... both through officer school and also through officer courses, and that sort of thing, then that is certainly an element, it is. And also with communal prayers, it makes so that one can hold on to this calling, and it makes it possible to amplify the calling, and that... that it becomes more established, you might say.</p> <p>JIF: Does the feeling of the calling change then, or is it just an understanding of the calling that change?</p> <p>Officer 10: I would think that there would be an understanding of what the calling is, maybe it becomes more established, maybe ... and stuff like that. Uh, yeah. I do not really think that the calling itself change looking at it like that, I do not think.</p> <p>JIF: So it's basically the understanding and reflection around the calling that is open to</p>

<p>til... altså, når gud kaller oss så er det... det blir jo en veldig personlig tiltale. Og det i forhold til hvordan du tolker den, det er der endringen ligger.</p>	<p>change? Officer 10: Yes, because I think that it is up to ... in other words, when God calls us it is... it becomes a very personal address. And in terms of how you interpret it, that's where the change is.</p>
<p>Offiser 5: Ja, for meg var jo det en avgjørende sak da. Uten det overordnede kallet så... hadde i hvert fall ikke jeg blitt offiser i frelsesarmeen, jeg kunne godt... kallet kunne godt... godt gått ut på å vært å være leder i en eller annen gruppe, eller... det naturlige for min del hadde jo vært at om jeg ikke hadde blitt offiser, så kunne jeg blitt leder for en speidergruppe for eksempel. Meg: Var kallet da et direkte kall til ledelsesarbeid i frelsesarmeen, eller var det et generell kall til ledelse? Offiser 5: Det var først og fremst et kall til å gjøre tjeneste i frelsesarmeen. Som offiser. JIF: Kan du forklare hvordan det oppleves å være kallet til en lederrolle? Offiser 5: Det er ikke godt å si hvordan man skal forklare det altså. Jeg kan ikke la være, fordi dragningen er så sterk. Selv om man har lyst til en hel masse annet, men den dragningen, den følelsen av dette er en livsoppgave, er så sterk at man ikke kan la være. JIF: Så kallet er først og fremst et fravær av alternativer? Offiser 5: Nei, jeg vil ikke si det. Det er masse annet jeg kunne tenke meg å gjøre, men dragningen, kallet, blir for sterkt. Selv om alternativene er der, så har de ingen appell. Alternativene blir meningsløse.</p>	<p>Officer 5: Yes, for me it was a crucial issue though. Without the overarching calling... at least I would not have become an officer in the Salvation Army, I could well have... the calling could well ... well have revolved around being a leader in some group, or... the natural for me if I had not become an officer, I could have become a leader for boy scouts group for example. JIF: Was the calling a direct calling to leadership work in the Salvation Army then, or was there a general calling to leadership? Officer 5: It was first and foremost a call to serve in the Salvation Army. As an officer. JIF: Can you explain how it feels to be called to a leadership role? Officer 5: It is not easy to say how one should explain it really. I cannot help it, because the pull is so strong. Even if you feel like doing a whole lot of other things, but that pull, the feeling that this is a lifes worth of work, is so strong that you cannot resist. JIF: So the calling is primarily an absence of alternatives? Officer 5: No, I wouldn't explain it that way. There are lots of other things I 'd like to do, but the pull, the calling becomes too strong. Although the options are there, they have no appeal. The alternatives become meaningless.</p>
<p>Offiser 8: Eh.. ja. Altså, i begynnelsen, så følte jeg at det var skremmende. For jeg tenkte at jeg er ikke den typen som kan være en leder. Jeg tror ikke at jeg kan klare det. Men så er det jo sånn at jeg ikke skal klare dette i egen kraft, men jeg skal klare det i guds kraft. Og når jeg slipper han til i livet mitt, og når jeg hver eneste dag ber om</p>	<p>Officer 8: Uh... yeah. Well, in the beginning, I felt that it was scary. Because I thought that I am not the type who can be a leader. I do not think that I can do it. But then it is the case that I should not manage this on my own strenght, but I am to make it in the power of god. And when I allow him into my life, and when I ask every single day for help and</p>

<p>hjelp og veiledning i livet mitt fra gud, da gjør det det mye lettere å være en leder.</p> <p>JIF: Ja. Så det er følelsen av å at byrden lettes liksom, det er først og fremst slik det kjennes når du føler deg tett på gud i den slags type avgjørelse?</p> <p>Offiser 8: Ja, ja! Jeg kunne ikke klart dette dersom jeg ikke visste at det var guds vilje med mitt liv. Da hadde jeg ikke klart det, da hadde jeg sluttet for lenge siden. For det er tøft innimellom, og ha et sånt ansvar. Det er det.</p>	<p>guidance in my life from god, then it makes it much easier to be a leader.</p> <p>JIF: Yes. So it is the feeling that the burden eases somehow, it is first and foremost so it feels when you feel close to god in that kind of decision?</p> <p>Officer 8: Yes, yes! I could not have done this if I did not know that it was god's will for my life. Then I had not been capable of it, I would have stopped long ago. For it is tough occasionally, having that kind of responsibility. That it is.</p>
<p>Offiser 9: Det er ingen spesiell følelse, det er ikke slik at jeg går rundt og liksom tenker at jeg er bedre enn andre, eller noe sånt. Det er veldig naturlig. Det er bare slik at det er et evig forhold til Jesus Kristus. Så er det bare slik at min vei ble dette her. Men jeg har jo vært kristen i mange år, og mens jeg var soldat hadde jeg en jobb ved siden av. Det føltes helt som det skulle, helt til det kom noe annet inn. Det var som om det slo en tanke i meg at det å gjøre denne jobben, det kan mange andre gjøre, men det å bli offiser kan ikke alle eller vil ikke alle. Også følte jeg at jeg ble på en måte utfordret på det av gud.</p>	<p>Officer 9: There is no special feeling, it is not like I go around and somehow think that I am better than others or something like that. It is very natural. It is just that there is an eternal relationship with Jesus Christ. So it is only so that my way became this. But I have been a Christian for many years, and while I was a soldier, I had an additional job. It felt just like it should, until something else came in. It was as if a thought hit me that doing this job, many others can do it, but to be an officer, not everyone can or will do it. Also I felt like I was in a way challenged on it by God.</p>
<p>JIF: Ok, da går jeg litt videre – vi skal begynne å snakke litt om utfordringer i ledelsen da... Først må jeg spørre: Hva opplever dere som spesielt tilfredstillende i rollen som offiser?</p> <p>Offiser 13: Hm.. (latter) (pause)</p> <p>JIF: Jeg kan reformulere spørsmålet: Har dere eksempler på spesielt tilfredstillende aspekter ved rollen som offiser?</p> <p>Offiser 14: Ja! Jo, jeg har noen. (latter)</p> <p>Offiser 13: Flott det.</p> <p>Offiser 14: Eh... Noe av det som har vært til størst glede, syntes jeg, som offiser, det er den enorme fleksibiliteten som det er i tjenesten, både som jeg nevnte innledningsvis, dette med frihet til å forme din egen jobb, i stor grad.... Vi (peker på offiser 3) har jobbet i ganske mange år på</p>	<p>JIF: Ok, I will go a little further – we shall begin to talk about the challenges in leadership then... First, I must ask: What you are experiencing as particularly satisfying in the role as officers?</p> <p>Officer 13: Hm... (laughter) (pause)</p> <p>JIF: I can rephrase the question: Do you have examples of particularly satisfying aspects of the role as an officer?</p> <p>Officer 14: Yes! Yes, I have some (laughter).</p> <p>Officer 13: Wonderful.</p> <p>Officer 14: Eh... Something that has been the greatest joy, I thought, as an officer, is the enormous flexibility that it is in service, both of which I mentioned earlier, with the freedom to shape your own work, to a large degree.... We (pointing to the officer 3) have worked in quite a few years at the corps level</p>

<p>menighetsplan – det å kunne få bruke dine evner og ressurser nesten som du vil - innenfor gitte rammer selvfølgelig – men det å, ja, virkelig kunne stå i det du brenner for og det du syntes er kjekt, og det å kunne fylle dagene med innhold på en slik måte, det har vært, ja det har vært et veldig stort pluss for meg. Eh.... Ja. Det tenker jeg er et unikum, det å få være offiser å virkelig få drive med det man har lyst til og forme dagene slik du vil, også er det selvfølgelig også sånne 'må' oppgaver som ikke er like kjekke, eh... men sånn vil det vel være de fleste steder, men så er det likevel en slik enorm frihet til å.. ja, påvirke og forme sin egen arbeidsdag.</p> <p>Offiser 13: Mhm</p> <p>Offiser 15: Og... altså en enorm mulighet, til å treffe folk. Bli kjent med mennesker, og hvis man da er glad i mennesker, så er det positivt. Eh... Det er jo også tilfredstillende og få tilbakemeldinger på ting som du har gjort, og få høre at ja, det her var ... 'all right'. Det er klart at det, det gir motivasjon.</p> <p>Offiser 13: Så vil jeg vel trekke frem mangfoldet i oppgavene, altså... eh.. du starter, med noe, også blir du kastet ut i noe annet. Eh... men det er faktisk spennende og tilfredstillende. Det er ikke alltid det smaker like godt der og da, men i etterkant, ja.... Du får utviklet ulike sider ved deg selv, og holdt på med masse forskjellig.</p> <p>Offiser 16: Mhm</p> <p>Offiser 15: Mhm</p> <p>Offiser 14: Absolutt</p> <p>Offiser 15: Utfordringen i det mangfoldet som du beskriver (peker på offiser 13), er jo at det stadig dukker opp noe nytt. Også tar man tak i det nye, og kanskje man ikke helt var ferdig med det man holdt på med (latter), også får man utfordringer, også skal man liksom (lager lyd med tungen som indikerer effektivitet), det.... Det kan være.... Ja....</p> <p>Offiser 13: Jada, for all del.</p>	<p>– to be able to use your skills and resources almost as you want - within certain limits of course - but to, yes, really be able to work in your passions and what you think is fun, and being able to fill your days with content in a such a way, it has been, yes it has been a very big plus for me. Eh.... Yes. That I think is a unique facet, to be an officer and to be able to really engage with what you want to and shape the day as you want, of course it is also like those 'must' tasks that are not as wonderful, eh ... but it will be that way in most places, but it is still such a huge freedom to.... indeed, influence and shape your own work.</p> <p>Officer 13: Mhm</p> <p>Officer 15: ... And thus a tremendous opportunity to meet people. Get to know people, and if you then love people, that is positive. Eh... It is also satisfying to get feedback on things that you have done and learn that yes, this was... 'all right' . It is clear that that, that provides motivation.</p> <p>Officer 13: I would highlight the diversity of tasks, that is... uh... you start with something, and then you will be thrown into something else. Eh... but it is in fact exciting and satisfying. The taste is not always good at the time, but in retrospect, yes.... You get to develop different aspects of yourself, and do many different things.</p> <p>Officer 16: Mhm</p> <p>Officer 15: Mhm</p> <p>Officer 14: Absolutely</p> <p>Officer 15: The challenge of the variety that you describe (pointing at the officer 13), is that something new appears constantly. And then you address the new, and perhaps you were not done with what you were doing previously (laughter), and then you get challenges, and then you should (makes noise with his tongue that indicates effectiveness), so.... That could be.... Yes....</p> <p>Officer 13: Sure, by all means.</p> <p>Officer 14: For some of us, that is absolutely</p>
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<p>Offiser 14: For noen av oss er jo det bare helt topp (latter), mens andre utfordres jo av det, det gjør det jo – vi er jo ulike.</p> <p>Offiser 13: Ja...</p> <p>Offiser 15: Mhm</p>	<p>great (laughter), while others are challenged by it, that makes it – we are different.</p> <p>Officer 13: Yes...</p> <p>Officer 15: Mhm</p>
<p>Offiser 3: Det er jo... det er jo at man møter mennesker. Og at man kan gjøre en tilfredstillende jobb for de, og også for frelsesarmeen. Eh... som offiser så... tenker man på offiser så er det jo som regel å være menighetsleder. Og du er ganske fri.... Du er ganske fri som leder i frelsesarmeen, til å kunne... eh.... Ta hånd om behovene som dukker opp etter hvert, og å gjøre noe med det. Det er klart at, man har jo bestemte oppgaver man skal gjøre, som å ha møte på søndag, og.... Man skal ha møter ellers i uka, og barnarbeid også videre, men innimellom der, så har man frihet til å følge hjertet også.... Til å, til å ta seg av de krav følges av samfunnet vårt, som leder... og.. og... det syntes jeg er tilfredstillende, å vite at du kan dekke behovene som finnes.</p>	<p>Officer 3: It is... it is that you meet people. And that one can do a satisfactory job for them, and also for the Salvation Army. Eh... as an officer... if you think about officership then it is usually to be a congregational leader. And you are quite free.... You are quite free as a leader in the Salvation Army, to be able to... eh.... Take care of the needs that emerge gradually, and to do something about it. Clearly, one has the specific task to do, like having the meeting on Sunday, and.... One should hold meetings elsewhere in the week, and child care and so on, but in between those, then you have the freedom to follow your heart as well.... To, to take care of the requirements followed by our society as a leader... and... and ... I find that to be satisfying, knowing that you can cover the needs that exist.</p>
<p>Offiser 11: Det som er tilfredstillende er at jeg føler meg på riktig plass. Det som at... altså, jeg var... jeg var veldig i tvil på om jeg skulle bli offiser, men når jeg endelig tok det valget, så følte jeg meg på riktig plass. Jeg kunne heller ikke sett meg i en andre oppgaver, egentlig. Så det syntes jeg har vært veldig bra, og jeg syntes også at.. jeg har fått blitt med på mye, og fått mange muligheter som jeg nok ikke ville fått på andre arenaer. Så det å kunne.... Utføre det kallet da, som har vært veldig sentralt i livet mitt, altså, det som... ikke det at du skjønner det, men altså, jeg tror at gud har en plan for oss mennesker, og jeg har hatt et ønske om å være i den planen, for å kunne trives best mulig, og samtidig gjøre best mulig nytte for meg. Og det mener jeg kanskje at jeg har fått muligheten til gjennom dette her.</p>	<p>Officer 11: What is satisfying is that I feel in the right place. What the... Well, I was ... I was really in doubt if I should become an officer, but when I finally took that choice, I felt in the right place. I could not see myself in other tasks, really. So that I think has been very good, and I also think that... i have gotten to be part of a lot and gotten many opportunities that I probably would not have gotten at other venues. So being able to.... address the calling then, that has been very central to my life, that is, that which ... not that you understand it, but, I believe that god has a plan for us human beings, and I have had a desire to be in that plan, in order to thrive as much as possible, while making the best use for me. And I think maybe that I had the opportunity through this here.</p>
<p>Offiser 9: Det er jo det at jeg får brukt hele meg, og at jeg får brukt det jeg er god på. Så</p>	<p>Officer 9: It is that I use all of me, and that I can apply what I'm good at. In addition I am</p>

<p>blir jeg også utfordret på det jeg ikke føler meg helt vel med, men som jeg likevel må gå inn i siden jeg er leder. Det er spennende, og det er skremmende, men det er også med på å... også skal... utvikle meg som leder.</p>	<p>also challenged on what I do not feel entirely comfortable with, but I still have to go into since I am the leader. It is exciting, and it is scary, but it is also helping to... well... develop me as a leader.</p>
<p>JIF: Har du noen arbeidsoppgaver du oppfatter som spesielt stressende eller krevende i lederrollen? Offiser 12: Ja. Det vil jeg jo si. Altså utfordrende, stressende til tider... Det er jo dersom man opplever konflikter, problemer som må ordnes opp i... ehm... ehm... Jeg tenker at som leder, så kan jeg ikke være... og da kommer noe av lederrollen inn (latter), fordi at du kan si det slik at som leder, så kan ikke jeg bare feie konflikter eller problemer under teppet. Da bare utsetter man et problemer, eller.. Jeg føler ikke at jeg som leder kan tillate meg å være konfliktsky, eller, da... da kan jeg ikke gjøre jobben min som leder. Om jeg er dyktig nok, det er jo en annen sak. Men jeg kan jo be om hjelp, hvis jeg trenger det, og hvis jeg ser det, i en konkret situasjon, at jeg kanskje må... søke råd, her eller der, men å si det at dette, dette er ikke mitt bord, eller dette vil jeg ikke ha noe med å gjøre, det mener jeg at jeg ikke kan gjøre som leder. Og da kommer jo rollen inn, i det at du er både offiser og leder. Og du har et ansvar for begge deler (latter). Det er klart det, at som leder så ønsker man minst mulig problemer og konflikter, i hvert fall i ting som kan bli til store problemer, men.. men... men.. oppstår de, så tenker jeg at man på beste måte må forsøke å nøste opp i de og være medvirkende til at man på beste måte kan være med på å løse de. JIF: Ser du noen konflikter mellom rollene som leder og offiser? Offiser 12: Nei egentlig ikke, fordi jeg tenker at hvis gud hadde kalt meg til å være pastor i en annen kirke så ville de samme konfliktene kunne oppstått, på forskjellige nivåer, ikke sant, enten jeg hadde vært</p>	<p>JIF: Do you have any work you see as particularly stressful or demanding as a leader? Officer 12: Yes. I will say to. Challenging, stressful at times... That is if you experience conflicts, issues that must be settled... ehm... ehm... I think that as a leader, I cannot be... and then some of the leadership role enters (laughter), because you can say that as a leader, I cannot just sweep conflicts or problems under the carpet. Then you only extend a problem, or... I do not feel that I as a manager can allow me to be shy of conflict, or then... then I cannot do my job as a leader. If I am skilled enough, that is another matter. But I can ask for help if I need it, and if I see it, in a specific situation, I might have to... seek advice, here or there, but to say that this, this is not my table, or this I will not have anything to do with, I mean that I can not do as a leader. And then comes the role in, in that you are both officer and leader. And you have a responsibility for both (laughs). It is clear that, as a leader you wish for minimal problems and conflicts, at least in things that can turn into big problems, but... but... but... should they develop, then I think that the best way must try to resolve them and be instrumental in that one can best help to solve them. JIF: Do you see any conflict between the roles of leader and officer? Officer 12: No not really, because I think that if god had called me to be the pastor of another church those same conflicts would occur, at different levels, you know, whether I had been the corps leader or division chief or head of department/ head of section, so I had to relate to issues and conflicts. So I think that 's part of the package (laughter).</p>

<p>korpsleder eller divisjonssjef, eller avdelingsleder/seksjonssjef, så hadde jeg måtte forholde meg til problemstillinger og konflikter. Så jeg tenker at det er en del av pakken. (latter)</p>	
<p>Offiser 10: Jeg vil si at du står i et sånt spenningsmoment i forhold til forventninger ovenfra og forventninger nedenfra.... Og kanskje også forventninger til seg selv. Det vil alltid være noe som skaper stresssituasjoner. Man kan ha press ovenfra i forhold til forventninger til rollen du står i til enhver tid, Som du kanskje ikke føler at du makter å møte. Også har du forventninger fra de folkene du skal betjene. Det kan også være årsak til stressmoment, fordi at du ikke føler at du greier å imøtekomme de forventningene der. Noen ganger er det forventningene til seg selv som er det største problemet (pause).</p>	<p>Officer 10: I would say that you are in a kind of suspense in relation to expectations from above and below.... And perhaps expectations from ourselves. There will always be something that creates stressful situations. One can have pressure from above in relation to the expectations of the role you are in at any time, as you may not feel you manage to meet. Also, you have expectations of the people you are to service. That can also be the cause of the stress, because you do not feel you are able to meet the expectations there. Sometimes the expectations of ourselves are the biggest problem (pause).</p>
<p>Offiser 7: Det som er utfordrende sånn hovedsakelig, er at offisersrollen skal dekke så mange områder. Det blir jo ofte sagt at offiserene er et slags presteskap, ikke sant, og at man skal være en prest eller pastor. Men hvis du ser over til andre menigheter, er det sjelden du ser presten utføre vaktmesteroppgaver i menigheten sin, eller gjøre alle disse rollene som offiserer gjør, så ufattelige mye da, så det gjør det jo spennende, så det er jo ikke negativt utfordrende, men det gjør jo at vi skal drive med så mangt da, også er det kanskje sånn at vi brenner for ulike ting. Så de som har vært her tidligere har kanskje brent for å selge krigsropet, eller stått på gata og evangelisert, eller... gått på sjukebesøk eller tilsvarende, mens de før der igjen brant for helt andre ting. Også ble det slik at når jeg kom, så var jeg forventet å skulle brenne for mine egne ting, men ivareta det andre hadde interessert seg for før meg. Og da blir det veldig slik at offiseren skal fungere som bærebjelken i et korps, og her som jeg er stod de uten offiser før jeg kom. Da raste</p>	<p>Officer 7: What is challenging, mainly, is that the officer role is to cover so many areas. It is often said that the officers is a kind of priesthood, right, and that you should be a priest or pastor. But if you look over to the other churches, it is rare to see the priest performing janitorial duties in his church, or manage all these roles as officers do, so unfathomable much then, so that makes it exciting, so it 's not negatively challenging, but it does make for officers doing a great many things then, and perhaps it is so that we are passionate about different things. So those who have been here previously might have been passionate about selling the War Cry, or stood on the street and evangelized, or... gone on sick visits or the equivalent, while those preceding those were passionate for completely different things. And when I came, I was expected to be passionate for my own stuff, but preserve what others had been passionate about before me. And then it really becomes so that the officer will serve as the backbone of the korps, and here i am now they were without an officer before I</p>

<p>mye sammen før jeg kom, og selv om det er mange mennesker og fantastisk mange ressurser, så raste mye sammen fordi de er avhengige av offiseren.</p>	<p>arrived. Much were lost before I came, and although there are many people and many wonderful resources, so much was lost because they rely on the officer.</p>
<p>Officer 4: En av de oppgavene som vi har er å påta oss lederskap i kirken. For eksempel, når du bygger det lederskapet, hvis, hvis ... hvert år, noen ganger hvert annet år, går du ned og ser, hvem som gjør hva, og hvordan folk har gjort det, og deretter, hvis du må endre den slags ledelse, og nå ... det er mer utfordrende. Og si ... du er ikke på rett spor. Korrigering av folk, tror jeg, er det mest utfordrende, og de som er ledere. Det er den delen som er mer utfordrende.</p>	<p>Officer 4: One of the tasks that we have is to assume leadership in the church. For instance, when you build that leadership, if, if... every year, sometimes every two years, you go down and look, who's doing what, and how the people have done it, and then, if you have to change that kind of leadership, and now... that's more challenging. And say... you are not on the right track. Correcting people, I think, is the most challenging, and those who are leaders. That is the part that is more challenging.</p>
<p>JIF: Har du eksempler på situasjoner som har vært spesielt stressende? I daglig ledelse av korpset?</p> <p>Offiser 7: Det som alltid er stressende er å finne folk som kan være med og lede, og gi ei hjelpende hånd. Og sånn som... Og økonomi, ikke minst. Fordi at, ja, som korpssleder så er du ansvarlig for korpsets økonomi. Og det er jo på måte en kamp, men vi er på en måte bortskjemt i frelsesarmeen, fordi det norske folk finansierer alt av det sosiale arbeidet, og det har på en måte blitt en sånn kultur at man tenker at... at... ja, pengene får vi inn ved krigsropsalg, og utlodning, og... gå rundt med bøsse, og sånne ting, ikke sant, så korpsets folk har ikke blitt flink til å gi. Andre korps finansierer seg ofte selv.</p> <p>JIF: Er det noe du gjerne skulle sett endret, at folk innad i organisasjonen gjerne skulle gitt mer i form av økonomisk støtte?</p> <p>Offiser 7: Ja, jeg tenker ikke slik at... det er vanskelig, men og farlig, og si at noen skulle gitt mer da, men jeg tror man skulle blitt flinkere til å snakke med dette om tiende for eksempel. Jeg mener ikke at folk skulle gitt mer enn tiende, for eksempel, men jeg tror at folk gir mye av sin tid, men jeg tror at man kunne vært tøffere på at korpset skulle</p>	<p>JIF: Do you have examples of situations that have been particularly stressful? In the daily management of the corps?</p> <p>Officer 7: What is always stressful is to find people who can help and lead, and provide a helping hand. And things like... And economic matters, not least. Because, yes, as corps leader you are responsible for the finances of the corps. And that is a battle in a way, but we are in a way spoiled the Salvation Army, because the Norwegian people finance all of the social work, and it has in a way been such a culture that thinks that... that... yes, the money we gather by seeling the War Cry and raffles, and... walk around with shakers and stuff like that, right, so the people of the corps have not become good at giving. Other corps finance themselves often.</p> <p>JIF: Is that something you would like to see changed, that people within the organization should have given more in the form of financial support?</p> <p>Officer 7: Yeah, I do not think so that... it is difficult, but also dangerous, to say that someone should have given more though, but I think we should get better at talking about tithing for example. I do not mean that people should have given more than tithing, for example, but I think that people give a lot</p>

<p>finansiere seg selv.</p> <p>JIF: Så det er det teologiske prinsippet ved tiende det gjerne skulle vært mer fokus på?</p> <p>Offiser 7: Ja. Absolutt.</p>	<p>of their time, but I think we could get tougher on the notion that the corps should finance itself.</p> <p>JIF: So is the theological principle of tithing there should have been more focus on?</p> <p>Officer 7: Yes. Certainly.</p>
<p>Offiser 1: Det som har vært spesielt stressende, i hvert fall for min del, har vært at... altså, forflytninger, altså, en del skifta arbeidsoppgaver som har vært nokså hyppig i perioder. Og ikke ønsket av meg, heller. Ja. Det har vært stressende. (pause)</p> <p>JIF: Det å gjennomføre nye tiltak og å få tildelt nye arbeidsoppgaver, det er i stor grad stressende?</p> <p>Offiser 1: Ja, ja.</p>	<p>Officer 1: What has been particularly stressful, at least for me, has been that... well, reappointments, that is, several shifted work tasks that have been fairly frequent in periods. And not desired by me, either. Yes. It has been stressful. (pause)</p> <p>JIF: To implement new measures and to be assigned new tasks, it is highly stressful?</p> <p>Officer 1: Yes, yes.</p>
<p>JIF: Når du støter på utfordringer, har du noen eksempler på hvor du søker støtte?</p> <p>Offiser 6: Da er det vel stort sett gjennom samtaler med partner. Vi prater mye sammen, og deler mye, og... På den måten så, kommer vi igjennom det på en måte. Jeg har faktisk også søkt sjelesorg ute, men føler vel faktisk at den støtten jeg har hjemme er bedre... enn hva jeg har fått ute, ja.</p>	<p>JIF: When you encounter challenges, do you have some examples of where you seek support?</p> <p>Officer 6: Then is it mostly through conversations with the partner. We talk a lot together, and share a lot, and... In that way, we get through it in a way. Actually, I have also sought out counseling on the outside, but do probably feel that the support I have at home is better... than what I have gotten on the outside, yes.</p>
<p>Offiser 9: Ja, jeg søker jo støtte hos min leder da, overordnet leder, og tar opp ting der. Ellers skal jeg ha min første time med arbeidsveiledning nå snart, ikke direkte veiledning, men det blir vel mer tips og råd og den slags, gjennom det som er denne bedriftshelsetjenesten vår, og det er resultat av en samtale med nærmeste leder, hvor jeg tok opp dette med stress og arbeidsplanlegging, og jeg ble anbefalt å ta kontakt med en arbeidspsykolog får å få litt råd og tips.</p>	<p>Officer 9: Yes, I seek the support of my manager then, superior manager, and discuss matters there. Otherwise I will have my first appointment of employee conversations now soon, not direct guidance, but it will probably be more tips and advice and that sort through what this company health service of ours, and that is the result of a conversation with my immediate manager, where I discussed matters of stress and work planning, and I was advised to contact a work psychologist in order to get some advice and tips.</p>
<p>Offiser 3: Ja, det er jo til nærmeste overordnede. Ellers så har vi jo hatt en del kurs, også videre, vi har hatt... Eh... Vi har jo</p>	<p>Officer 3: Yes, it is the immediate supervisor. Otherwise, we have had a few courses, and so on, we have had... Eh... We have had various</p>

<p>hatt forskjellige foredragsholdere som har lært oss en del teknikker også videre, til å håndtere forskjellige situasjoner. Og som leder, i hvert fall når jeg var menighetsleder, så blir man jo aldri utlært. Og der, som menighetsleder, så hadde vi jo også en nærmeste leder, eller seksjonsleder, eller divisjonsleder, som vi også kalte det, som vi da kunne rådføre oss med. Åh, åh, også fikk vi den som menighetsledere at det er bedre om vi forsøker og at vi prøver, enn at vi ikke gjør noe i det hele tatt, og den filosofien har jeg holdt meg til som leder. JIF: Har du ofte medarbeidersamtaler med nærmeste leder? Offiser 3: Ja! Eller, jaja, selve medarbeidersamtalene har vi en gang i året. Også har vi jo i frelsesarmeen forflytningssamtaler. Og nå har jeg vært her i flere år, og da skal vi ha forflytningssamtale, og det er med en som er litt lengre oppe i systemet enn nærmeste leder. Og da går det på det om man trives i jobben, og om man... (pause).</p>	<p>speakers who have taught us some techniques and so on, in order to handle different situations. And as a leader, at least when I was a parish leader, then you never reach full proficiency. And there, as a parish leader, we also had a immediate supervisor or sectional head or divisional head, as we called it, which we then were able to consult with. Oh, oh, well, we were advised as parish leaders that it is better if we attempt and that we try, rather than doing nothing at all, and that philosophy has guided my leadership. JIF: Do you have employee conversation sessions with you're your immediate supervisor often? Officer 3: Yes! Or, jaja, the employee conversations sessions we have once a year. Also, we have the Salvation Army reappointment conversations. And now I have been here for several years, and then we are to have a reappointment conversation, and that is with someone who is a little further up in the system than the immediate supervisor. And then it is about satisfaction at work, and if you... (pause).</p>
<p>JIF: Har dere noen eksempler på teknikker dere benytter for å håndtere stress? Offiser 13: Det gjør ingenting å få riper i lakken (latter) Offiser 14: Bokstavelig talt skulle jeg til å si, men den er intern.... Har vi noen teknikker for å håndtere stress, dere? Offiser 15: Jeg relaterer stress til litt oppgaver som... som jeg kanskje ikke klarer alene. Jeg blir sittende der, også vet jeg ikke hvordan jeg skal få løst det. Og da er i såfall teknikken, som jeg tenker på.. det er å få til samhandling. Vi har en unik mulighet her på kontoret til å... vi har forskjellig bakgrunn, forskjellig erfaring, og det er forskjellige ting vi kan. Så vi bruker hverandre litt, vi samhandler, og det er på en måte.... Teknikken for meg, i hvert fall hvis jeg står fast. Og da kan jeg bli ganske stresset, og da kan jeg bruke de andre.</p>	<p>JIF: Do you have any examples of techniques you use to manage stress? Officer 13: Scratching the paint does no harm (laughter) Officer 14: Literally I was about to say, but that is an inside joke.... Do we have any techniques to manage stress, you guys? Officer 15: I relate stress to the little tasks that ... that I might not manage alone. I sit there, and then I do not know how to solve it. And then in that case the technique, that I think about... it is to create cooperation. We have a unique opportunity here in the office to ... we have different backgrounds, different experience, and there are different things we know. Then we use each other a little, we interact , and that is in a way.... The technique for me, at least if I get stuck. And then I get pretty stressed, and then I can use the others. Officer 14: I think that , I become more</p>

<p>Offiser 14: Jeg tenker at, jeg blir mer stresset av det jeg ikke får gjort enn det jeg får gjort. (latter). Så det er jo haugen med de tingene som ikke blir gjort... Teknikken er vel å prøve å ta litt om gangen, og noen saker må man bare innse at man ikke får gjort.... Og det er jo noe med det at du må leve med at noen ting får du ikke gjort, og noen ting får du ikke gjort så godt som du gjerne skulle ønsket.</p> <p>Offiser 13: Det er noe i det at åtti prosent, det er godt nok...</p> <p>Offiser 16: Mhm</p> <p>Offiser 13: ... og den...</p> <p>Offiser 14: Det handler vel også om en slags robusthet, i forhold til det å innse at du klarer ikke alt.</p> <p>JIF: Ja</p> <p>Offiser 14: ...og hvis du skal holde ut i en slik stilling over tid, så tror jeg du rett og slett må lære deg til å leve med det.</p> <p>Offiser 16: Jeg tror også det er noe man lærer seg etter hvert....</p> <p>Offiser 13: Ja</p> <p>Offiser 15: Det her med å, å, å, senke kravene</p> <p>Offiser 15: Mhm</p> <p>Offiser 16: I begynnelsen av offisertjenesten så følte jeg kanskje at, at man skulle klare alt.... (latter)... Også blir det jo veldig stressende da.</p>	<p>stressed by what I can not get done than what I have done. (laughter). So it is the pile of the things that do not get done... The technique is probably to attempt to get some done, and some things you just have to realize you will not be able to do... And that is something that you have to live with that some things you are not able to finish, and some things you can not do as well as you would have wanted to do.</p> <p>Officer 13: There is something in that eighty percent, it is good enough...</p> <p>Officer 16: Mhm</p> <p>Officer 13: ... and the ...</p> <p>Officer 14: It also revolves around a kind of robustness, in relation to realizing that you cannot handle everything.</p> <p>JIF: Yes</p> <p>Officer 14: ...and if you persevere in such a position over time, I think you simply have to learn to live with it.</p> <p>Officer 16: I also think it 's something you learn after a while....</p> <p>Officer 13: Yes</p> <p>Officer 16: This here to, to, to, lower the requirements</p> <p>Officer 15: Mhm</p> <p>Officer 16: At the beginning of officer service so I felt that maybe that one would manage everything... (laughter)... And then it becomes very stressful though.</p>
<p>Offiser 8: (Latter) Hadde jeg bare hatt det, så hadde det vært veldig bra! Nei, vet du hva, det har jeg ikke, men når jeg føler meg veldig stresset og har jobbet veldig mye med ting og tang, så må jeg jo bare sette meg ned i ro og fred og snakke med vår herre. Altså sånn roer jeg meg ned, ja (pause).</p> <p>JIF: Så det er først og fremst gjennom troen at du håndterer stressende situasjoner som leder?</p> <p>Offiser 8: Ja, ja, ja, det er det. For da må jeg bare be om hjelp til å roe meg ned og til å... nå må jeg tenke klart, og nå må jeg klare</p>	<p>Officer 8: (Laughter) If only had that, it would have been really good! No, you know what, I do not, but when I feel very stressed and have worked very much with this and that, I just have to sit down in peace and talk to our master. So in that way I calm down, yeah (pause).</p> <p>JIF: So it is primarily through faith that you handle stressful situations as a leader?</p> <p>Officer 8: Yes, yes, yes, that's it. Because then I just ask for help to calm me down and ... now I have to think clearly, and now I have to get through this, and now I need not run</p>

<p>dette her, og nå må ikke jeg løpe foran vår herre, sant, du har lett for å skulle klare alt på egenhånd, også glemmer de å regne med gud. Ja. Og det er derfor man blir stresset også, fordi man ikke regner med gud.</p> <p>JIF: Ja stemmer. Så når du er stresset, og du gjennomgår bønn, så føler du at du er mindre stresset i etterkant?</p> <p>Offiser 8: Ja, fordi da føler jeg at jeg får den roen jeg trenger til å komme videre.</p>	<p>ahead of our Lord, right, you tend to would manage all on your own, and then they forget to count on god. Yes. And that is why you get stressed too, because one does not account for God.</p> <p>JIF: Yeah right. So when you are stressed and you go through prayer, you feel like you are less stressed afterwards?</p> <p>Officer 8: Yes, because then I feel like I am getting the tranquility I need to get ahead.</p>
<p>Officer 4: Ja, ja... En av de beste teknikkene er å ta seg fri. Og deretter ha det gøy.</p> <p>JIF: Ja. Så å ta fri fra jobb, og deretter bruke fritiden til å ha det gøy, i utgangspunktet?</p> <p>Officer 4: Nei.. jeg skiller ikke. Som for eksempel liker jeg å gå på treningsstudio. Mens jeg trening der, kan jeg ha veldig gode tanker om hvordan man kan løse et av problemene som jeg hadde. Så du kan ikke skille mellom de to, men du kan gjøre noen forskjellige ting, og dagdrømme i løpet av tiden du gjør det. Eller ta en tur. Du kan finne flere løsninger ved å ta en spasertur. Ute av kontoret... så de har vært mine teknikker. Jeg kan ikke skille meg fra de problemene, men jeg har noen aktiviteter som jeg gjør... for eksempel, nå går jeg på treningsstudio, eller ta en spasertur, og noen ganger spiller jeg noen spill på ipaden. Så det er visse ting som jeg gjør.</p>	<p>Officer 4: Yes, yes... One of the best techniques is to take time off. And then play.</p> <p>JIF: Yeah. So then taking time off work, and then spending free time having fun, basically?</p> <p>Officer 4: No.. I don't separate. Like for instance, I like to go to the gym. While Im training there, I can have very good thoughts on how to solve one of the problems that I had. So you can't separate between the two, but you can do some different things, and daydream during the time you are doing that. Or taking a walk. You can find more solutions by taking a walk. Out of the office... so those have been my techniques. I can't separate myself from the problems, but I have some activities that I do... for instance, now I go to the gym, or take a walk, and sometimes I play some games on the ipad. So there are certain things that I do.</p>
<p>Offiser 7: Ja, nå har ikke vi vært her i lang tid, men det vi prøver på er å lage en fremdriftsplan og en oversikt over hvor vi er og hvor vi vil over tid. Også på en måte forsøkte og lage en fornuftig og god strategi. Eh... sånn at vi på en måte ikke... for det er så lett å skulle sammenfatte alle de løse trådene samtidig, men at vi heller skulle</p>	<p>Officer 7: Yes, now we have not been here for a long time, but what we are trying is to create a work schedule and a list of where we are and where we want over time. In addition, attempting to make a reasonable and good strategy. Eh... so that we kind of do not ... it is so easy to attempt to summarize all the loose threads at once, but that we should</p>

<p>fokusert på å sette konkrete mål og fått gjennomført disse godt. Slik får man sakte men sikkert snudd skuta i riktig retning, og jeg kjenner at det gjør at jeg ikke stresser for mye. Og det tror jeg er litt av løsningen, og dra gud inn i alt. Sånn som, det er et fantastisk bibelvers som hele tiden kommer tilbake til meg, dette med at vi skal være stille og herren skal stride for oss.</p>	<p>rather focus on setting specific goals and see those through well. That way, you slowly but surely turn the ship in the right direction, and I feel that it means that I do not stress too much. And I think is part of the solution, to pull God into everything. Like, it's a wonderful Bible verse that constantly comes back to me, that we should be quiet and that the lord shall fight for us.</p>
<p>Offiser 11: Eh... ja... kanskje. Sikkert ikke gode nok, men altså, man blir jo stresset innimellom, særlig når det ligger mange oppgaver og venter på vent, og det blir jo som en datamaskin hvor du har mange programmer gående på en gang så går alt mye seinere. Så det der med å ta noe av gangen, og gjøre seg ferdig med det, det er vel noe av utfordringen, for noen krever din umiddelbare tilstedeværelse, særlig når det har med mennesker og sånt å gjøre... så blir det fort at du må skyve på ting, og prioritere. Så kommer man gjerne litt på etterskudd da. Men håndtering av det.. Min teknikk er vel å lukke døra. Altså, at man ikke er tilgjengelig for alle til enhver tid. At du etablerer en sone hvor du får gjort ting en om gangen. Det er en tilfredstillelse i seg selv, det at man får gjort ting. Så det handler jo mye om selvdisciplin også, mye av dette.</p>	<p>Officer 11: Uh... yeah... maybe. Probably not good enough, but well, you get stressed occasionally, especially when there are many tasks waiting on hold, and that is quite like a computer where you have many programs running at once so everything process much slower. So dealing with some at the time, and finishing it, is part of the challenge, for some require your immediate presence, especially when dealing with people and such... often, you have reschedule items, and prioritize. After, you are a little behind schedule. But handling it... My technique is probably to close the door. Well, so that you are not available to everyone all the time. That you establish a zone where you get things done one at a time. It is a gratification in itself, to get things done. So it is a lot about self-discipline too much of this.</p>
<p>JIF: Har du eksempler på bruk av tro til håndtering av stress? Offiser 2: Ja, det er jo å be, mye – å snakke med... Jesus, og... ja, legge ting i hans hender, det er jo veldig viktig for meg (pause). JIF: Det kunne legge ting av seg og over på noe annet, det... Offiser 2: Ja. Og vi har fantastiske morgensamlinger her. På vårt hus – her. Hvor vi ber for hverandre, og legger ting i hans hender. Vi ber for dagen, og vi ber for gjestene som kommer, og vi ber han velsigne dagen og la oss beholde ro og fred i huset her (pause). JIF: Hvem er med på morgensamlingene? Offiser 2: Alle frivillige og ansatte.</p>	<p>JIF: Do you have examples of using faith in order to handle stress? Officer 2: Yes, it's to pray, a lot - talking with Jesus... and... yes, putting things into his hands, it is very important to me (pause). JIF: To be able could put things off and onto something else, it... Officer 2: Yes. And we have wonderful morning gatherings here. At our house - here. Where we pray for each other, and put things in his hands. We pray for the day and we pray for the guests who arrive, and we pray he bless the day and let us maintain peace and quiet in the house here (pause). JIF: Who attends the morning gatherings? Officer 2: All volunteers and staff.</p>

<p>Offiser 9: Ja! Det ligger jo der som en slags bunn i det hele. Jeg legger jo det jeg har foran gud i bønn. Også er det klart at... eh, det har jeg veldig tro på. Men jeg er ikke den som blir sittende og vente på at gud skal komme svare, også gjør jeg ingenting selv, jeg tror at det er veldig nøye sammen dette med at vi skal be og vi skal arbeide. Men så tror jeg det at når vi legger ting fremfor gud, så kan ting forandre seg.</p> <p>JIF: Så arbeidsprosessen i seg selv fungerer tilsvarende bønn, altså?</p> <p>Offiser 9: Ja, du kan si det. Men det blir jo litt sånn at... Fungerer det som bønn? Ja det kan du for så vidt si at det gjør, for om det jeg holder på med er vanskelige ting, så ber jeg jo gud om hjelp, men jeg må selv finne løsninger.</p>	<p>Officer 9: Yes! It is right there as a kind of bottom of it all. I put what I have before God in prayer. Also it is clear that ... eh, that I really believe in that. But I am not the one sitting and waiting for god to come answer, and then do nothing myself, I think that it is woven very closely connected with this that we must pray and we must work. But I think that when we put things in front of God, then things can change.</p> <p>JIF: So the work process itself works similar to prayer, then?</p> <p>Officer 9: Yes, you can say it. But it becomes a little bit so that... Does it work as prayer? Yes in a manner you can say that it does, for if what I am doing is difficult things, I pray to god for help, but I have to find the solutions myself.</p>
<p>Offiser 11: Det er akkurat det som er... man kunne blitt litt nedpå, for å si det sånn, dersom man visste att... er dette det riktige jeg skal gjøre i livet mitt? Da tror jeg det hadde vært... om du får negative bekreftelser på at dette ikke fungerer, da tror jeg man hadde slitt mer og stresset mer med det. Men hvis du er trygg på plattformen din, du er trygg på at du er i rett oppgave eller rett tjeneste, så gir det i seg selv... det er en stor styrke, da. Også er det selvsagt slik at vi kan be vår herre om nåde og hjelp også. Og mestre oppgaver. Og det gjør han på forskjellige vis, det gjør han. Men det er ikke dermed sagt at man ikke opplever å bli stresset, for det gjør man jo. Det er tilførte situasjoner og det er egenskapte situasjoner som gjør at man blir stresset.</p>	<p>Officer 11: Its as if it is... you could become a little l down, to put it that way, if you knew that... is this the right thing I am to do in my life? Then I think it would be ... if you get negative affirmations that this does not work, then I think you would have struggled more and stressed more about it. But if you are confident in your platform, you are assured that you are in the right job or the right service, it gives in itself... it is a great strength, then. In addition it is of course the case that we can ask our lord for mercy and help, too. And mastering tasks. And that he does in different ways, so does he. But that is not to say that you do not experience stress, for that you do. It is added situations and it is self created situations that make you stressed.</p>

Appendix F – Quotes used in chapter 5

Norwegian	English
<p>JIF: Har du eksempler på egne visjoner for frelsesarmeens videre arbeid?</p> <p>Offiser 1: Mitt ønske for Frelsesarmeen er jo at vi fortsatt klarer å være... Litt i forkant, at vi ikke graver oss ned, nå er vi 125 år, at vi ikke graver oss ned i historien fordi at vi blir så begeistra for egen historie at vi glemmer at vi har en fremtid, at vi lever i tiden og på stedet der vi er til enhver tid. At vi ikke blir et museum. For det var frelsesarmeens styrke da, at de nettopp greide og fange ett eller annet i tiden, og det tenker jeg at det må vi fortsatt klare, og... ja.</p>	<p>JIF: Do you have examples of personal visions for the continued work of the Salvation Army?</p> <p>Officer 1: My desire for the Salvation Army is that we still manage to be... A little ahead, that we do not bury ourselves, now we are 125 years, that we do not bury ourselves in the history because we are so enthusiastic about our own history that we forget that we have a future, that we live in the time and the place where we are at any given time. That we do not become a museum. For it was the strength of the Salvation Army then, that they were just able to address something in those days, and I think that that is somewhat we must continuously manage, and... yes.</p>
<p>Offiser 2: Det er litt vanskelig for meg dette med visjoner og strategier og mål og sånt, men for meg er det veldig viktig dette med å forkynne evangeliet og at alle mennesker skal bli frelst, det er jo selvfølgelig hovedtyngden. Men jeg tror at frelsesarmeen må være mer ute på gaten, og være mer synlig. Synligheten er i ferd med å bli borte, og vi må bli mer synlig. Jeg hadde masse ungdommer innom her i sted, og de vet ikke hva frelsesarmeen er, og vet ikke hva julegryta er en gang. Der har vi en jobb å gjøre, fordi ungdommene som vokser opp nå de aner ikke hva Frelsesarmeen er. Derfor er det veldig viktig å være tydelige og synlige på hvem vi er og hva vi er.</p>	<p>Officer 2: It is a little difficult for me regarding vision, strategy and goals and stuff, but for me it is very important to preach the gospel and that all men should be saved, those are of course the bulk. But I think that the Salvation Army must be more out there on the street, and be more visible. The visibility is about to be gone, and we must become more visible. I just had lots of teenagers here, and they do not know what the Army is and do not even know what the Christmas kettle is. There we have a job to do, because the young people growing up now they have no idea what the Salvation Army is. Therefore it is very important to be clear and visible on who we are and what we are.</p>
<p>Offiser 3: Det er jo det å være tro mot budskapet og å være tro mot Frelsesarmeens troslære, ikke minst. Vi møter jo mennesker og vi møter mennesker i alle livets situasjoner. Og da ville jeg være tro mot det Frelsesarmeen står for. Når det gjelder julegryta og homofilt samliv så har jo Frelsesarmeen ett... eh.. standpunkt i det, og</p>	<p>Officer 3: It is to be faithful to the message and to be true to the doctrines of the Salvation Army, not the least. We do meet the people and we meet people in all life situations. And then I want be true to what the Salvation Army stands for. When it comes to the Christmas kettle and gay relationships, the Salvation Army has a... eh</p>

<p>man prøver jo å være tro mot det selv om man ikke alltid er helt enig mange ganger. Eh... her prøver man å hjelpe alle uansett bakgrunn, for alle sulter like mye. Så der kan man ikke gå helt opp i det, men man må prøve å hjelpe så godt man kan.</p>	<p>... stance on that and you try to be faithful to it even though you not always completely agree many times. Eh... here you try to help everyone regardless of background, for everyone starves equally much. So there you cannot go far into it, but one must try to help as best you can.</p>
<p>Offiser 7: Min største drøm og visjon for frelsesarmeen som organisasjon er at alle offiserer og soldater skal tørre og reise seg og gå ut med den brannen, som jeg vet bor i de aller aller fleste. Den er kanskje godt skjult og godt gjemt... men mer frimodighet, da. Og med... som gud sa når han erklærte krig mot det onde, ikke sant, med kjærligheten som våpen, eh... og forandre urettferdighet... forandre hat til kjærlighet, ikke sant, og å være der for de svake. Det er så viktig at ikke alt det sosiale arbeidet vår blir drevet av sivilt ansatte. Eller frivillige. Men at det blir frelsesarmeens offiserer og soldater som... altså, der de er i trossamfunnene, at det blir vårt eget, for jeg tror ikke at det er sunt at vi setter korpsene på en måte for seg selv, også setter vi det sosiale arbeidet for seg selv. Helt siden apostelgjerningene har liksom det sosiale arbeidet tilhørt menighetene, det har... det har på en måte vært vårt viktigste oppdrag, ikke sant, jesus... det var jo det han befalte disiplene sine å gjøre. Og gå ut og møte menneskene med kjærlighet. Det å gå ut å besøke de nakne og syke, og.... (pause). JIF: Referer du da til konseptet om blod og ild?</p> <p>Offiser 7: Ja, det er jo det da. Blod og ild står jo for, altså.. Jesu blod, som rensert oss for all synd, utøvd over alle mennesker ikke sant. Det er liksom blod. Og ild, det er jo liksom at den hellige ånds ild, den er gitt til alle mennesker.</p>	<p>Officer 7: My biggest dream and vision for the Salvation Army as an organization is that all officers and soldiers shall dare to stand up and walk out with that fire, which I know live in the vast majority. It may be well concealed and well hidden... but more confidence, then. And... as god said when he declared war against evil, right, with love as the weapon, eh... and change the injustice... change hate to love, right and being there for the weak. It is so important that not all the social work we do is run by civilian employees. Or volunteers. But that there are Salvation Army officers and soldiers who... in other words, where they are in the religious communities, so that it becomes our own, because I do not think it is healthy that we put corps in a way to themselves, and then we put the social work separately. Ever since the work of the apostles the social work belonged to the churches, it has... it has in a way been our main mission, right, jesus... that is what he commanded his disciples to do. To go out and meet people with love. Going out to visit the naked, and the sick, and... (pause). JIF: Are you referring to the concept of blood and fire?</p> <p>Officer 7: Yes, that is what it is. Blood and fire stands for, well... the blood of jesus, which cleanses us from all sin exercised over all men right. That is like blood. And fire, that is sort of the fire of the holy ghost, it is given to all people.</p>
<p>Offiser 10: Ja, det er veldig vidt, men jeg vil ha... jeg har jo et ønske om at man fortsatt klarer å holde fokuset på tjeneste for mennesker, at man holder fokus på hva gud</p>	<p>Officer 10: Yes, it is very wide, but I want to have... I have got a desire that we still manage to keep the focus on service for people, that you stay focused on what god</p>

<p>ønsker, og at man ikke lar seg styre av populistisks tankegang.</p> <p>JIF: Kan du gi noen eksempler på akkurat det?</p> <p>Offiser 10: Ja, jeg tror det er kjempeviktig at man holder på sine verdier. I forhold til verdidebatten som foregår i samfunnet. Og at man ikke går på akkord med de verdiene. Det tror jeg er veldig viktig.</p>	<p>wants, and that we are not steered by populist thinking.</p> <p>JIF: Can you give some examples for that?</p> <p>Officer 10: Yes, I think it is really important to keep your values. In terms of the value debate going on in the society. And that you do not compromise on those values. I think that is very important.</p>
<p>JIF: Dersom du skal velge blant frelsesarmeens overordnede visjoner, hvilke fremstår for deg som viktigst?</p> <p>Offiser 7: Det er klart det er mange, men jeg syntes på en måte at det er en del av disse gamle slagordene som frelsesarmeen brukte. Sann som, og det er kanskje det desidert beste, syntes jeg for min del, og det er et av hjemforbundet sine, som går kristus inn i alle hjem. Og det var et av målene deres, ikke sant, at kristus skulle bli kjent i alle hjem. Og da jobbet de med det, ikke sant, og da inviterte damer i hjemforbundet.. på den tida var det naturlig, ikke sant, at det var kvinner som... som var på en måte pilaren i hjemmet, ikke sant, så de lærte opp kvinnene til å forkynne for barn og ektemann og for andre familiemedlemmer.</p> <p>JIF: Har du flere eksempler?</p> <p>Offiser 7: Jada. Omsorg for hele mennesket. Den er fin, men den er kanskje litt vag. Men dersom man ser helheten i den så syntes jeg den er veldig bra. Får når jeg tenker på omsorg for hele mennesket, så tenker jeg på suppe, såpe og frelse, ikke sant, som er kanskje det mest kjente slagordet, men det kan lett bli bare ei frase. Men når jeg tenker på omsorg for hele mennesket, så tenker jeg legemlig, men også åndelig. Jeg tror alle mennesker har et åndelig behov, og det viser seg gang på gang at det.... Jeg tror ikke man kan skille mellom suppe, såpe og frelse, for de henger så tett sammen, for at vi skal få det hundre prosent bra, så må liksom alle... hvis jeg er dødssulten, så klarer ikke</p>	<p>JIF: If you were choose between the overarching visions of the Salvation Army, which, to you, seem most important?</p> <p>Officer 7: It is clear that there are many, but I think in a way that it is part of these old slogans the Salvation Army used. Such as, and this is perhaps by far the best, in my opinion, and it is one of the women's ministeries, is christ into every home. And that was one of their goals, right, that christ would be known in every home. And then they worked for that, right, and then the ladies in the women's ministeries... at that time it was natural, right, that women were... which were kind of pillars of the home, right, so then they trained women to preach to kids and husbands and other family members.</p> <p>JIF: Do you have more examples?</p> <p>Officer 7: Sure. Caring for the whole person. That one is nice, but it might be a little vague. But if one looks at the totality of it I think it is very good. Because when I think of caring for the whole person, I think of soup, soap and salvation, right, which is perhaps the most famous slogan, but it could easily be just a phrase. But when I think of caring for the whole person, I think of bodily, but also spiritually. I think all people have a spiritual need, and it proves time and time again that it.... I do not think one can distinguish between soup, soap and salvation as they are all so close together, so that we shall have one hundred percent well, all must somehow... if I am starving, I cannot think of God.</p>

jeg å tenke på gud.	
<p>JIF: Kan du beskrive hvilke av visjoner av frelsesarmeen som er viktigst for deg?</p> <p>Offiser 4: Visjonen i frelsesarmeen er veldig enkel. Vi ønsker å se mennesker bli frelst. Vi ønsker å se mennesker vokse i troen, og ta jesus kristus som sin personlige frelser. Deretter ønsker vi å se folk mette, eller hjulpet, til å komme ut av den situasjonen. Så det er bare tre faser, suppe, såpe og frelse. Men noen ganger gir det ikke mening for mange mennesker. Men jeg bruker den engelske, som er redde sjeler, gro disipler, og tjene den lidende menneskehet.</p> <p>JIF: Vil du rangerer dem i den rekkefølgen?</p> <p>Offiser 4: Ja, er det viktigste for å redde sin sjel, og deretter la dem vokse. Det siste er den fysiske delen.</p>	<p>JIF: Could you describe which of the visions of the Salvation Army that are the most important to you?</p> <p>Officer 4: The Salvation Army vision is very simple. We would like to see people get saved. We would like to see people grow in their faith, and take jesus christ as their personal savior. Then we would like to see people fed, or helped, to get out of that situation. So there is only three phases, soup, soap, and salvation. But sometimes, it does not make sense to many people. But I use the english one, which is save souls, grow disciples, and serve suffering humanity.</p> <p>JIF: Would you rank them in that order?</p> <p>Officer 4: Yeah, the most important thing is to save their souls, and then let them grow. The last is the physical part.</p>
<p>Offiser 6: Det er jo sjelers frelse... som har vært med fra starten, og... og det er jo det jeg jobber for, og det er jo det jeg brenner for, at mennesker skal finne jesus kristus og frelse.</p> <p>JIF: Vil du si at suppe og såpe er mindre viktige visjoner enn frelse?</p> <p>Offiser 6: Nei, på et vis så er det jo ikke det. Men suppe og såpe er jo midler for å nå frelse da... så dersom et menneske kommer og er søkende, men samtidig er sulten eller skitten... dersom han er sulten så klarer han ikke å konsentrere seg, og derfor greier man ikke å formidle guds kjærlighet. Og hvis han føler seg skitten så har han også problemer med å motta budskapet, men... når han føler seg verdig, når han er mett, og når han er stelt, så føler han at er verdig, og kan være en del av guds skaperverk og å være en del av guds rike. Det er mye vi kan holde på med, men det blir bare et middel til målet om frelse.</p>	<p>Officer 6: It is the salvation of souls... which has been involved from the start, and... and that is what I work for, and that is what I am passionate about, that people will find jesus christ and salvation.</p> <p>JIF: Would you say that soup and soap are less important visions than salvation?</p> <p>Officer 6: No, in a way it is not. But soup and soap are the means to achieve salvation... so if a man comes and is seeking, yet are hungry or dirty... if he is hungry then he is unable to concentrate, and therefore you cannot convey the love of god. And if he feels dirty then he also has problems receiving the message, but... when he feels worthy, when he is satisfied, and when he is groomed, then he feel worthy, and may be part of the creation of god and being part of the kingdom of god. There is a lot we can work with, but they are only a means to the goal of salvation.</p>
<p>JIF: Har du noen eksempler på visjoner som er mindre viktig?</p> <p>Offiser 1: Jeg vil vel kanskje trekke frem det</p>	<p>JIF: Do you have any examples of visions that are less important?</p> <p>Officer 1: I will perhaps point out that for</p>

<p>at for meg er det viktig at folk blir kjent med Jesus. Jeg er kanskje ikke så tilhenger av det sosiale.. altså de sosiale tiltakene for tiltakenes skyld.</p> <p>JIF: Har du noen eksempler på det?</p> <p>Offiser 1: For meg så er det kanskje litt sånn feil at frelsesarmeen i dag er delt i sosialt arbeid og menighetsarbeid. Vi trenger mer å komme sammen, i en integrering, og at vi samarbeider. Jeg syntes ikke frelsesarmeen skal.. for det handler om at, når du ser på de sosiale tiltakene, statlige regelverk setter premisser. Og der mener jeg at frelsesarmeen heller må bestemme egne premisser ut ifra våre.. visjoner om at mennesket trenger Gud. Ja.</p>	<p>me it is important that people get to know Jesus. I may not be a fan of the social... Well the social measures for actions' sake.</p> <p>JIF: Do you have any examples?</p> <p>Officer 1: For me it is maybe a bit like erroneous that Salvation Army today is divided in social work and church work. We need more to come together, in a integration, and that we work together. I do not think the Salvation Army should... it is about, when you look at the social initiatives, government regulations set terms. And there, I believe that the Salvation Army also must decide its own terms on the basis of our vision... that man needs God. Yes.</p>
<p>Offiser 7: Ja... jeg tror, at i frelsesarmeen i dag, så er vi blitt så godt likt, og fått så store... en så stor plass i norske folks hjerter, at jeg tror vi på mange måter har blitt en tam hund som står ved siden av samfunnet og logrer med halen. Og de liksom kaster sjokoladebiter etter oss. Fordi jeg tror at... på samme måte som... jeg tenker at vi skal være en vakthund. Som knurrer over samfunnets urettferdighet. Det skal være en vakthund som tørr og si ifra, og jeg tenker slik som det var i starten da, når det virkelig var en arme som reiste seg og gikk til kamp da, og turte og si ifra. I mye tydeligere grad. Det er klart det foregår mye lobbyvirksomhet, men det blir litt tannløst. Men hvis man ser sosial urettferdighet sånn som med romfolket da, som man kanskje ser på som de som er svakest og nederst på rangstigen i dag, så burde man vært mye tøffere. Og turt å kjempe hardere. For jeg tenker på de som faller utenfor i samfunnet, og som... på en måte... ensomhet, for eksempel. Jeg tror det er kjempeviktig at man står litt på barrikaden da, for de svake. For det er så lett å bli... Jeg tenker at vi kler oss i uniformer, men vi gjør det for parade. Vi må gjøre det for kamp.</p> <p>JIF: Når du svarer på den måten her, kan jeg</p>	<p>Officer 7: Yeah... I think that in the Salvation Army today, we become so well-liked and gained such great... a great place in the heart of Norwegian people, I think in many ways we have become a tame dog standing next to the society, wagging its tail. And they, like, throw chocolate chips at us. Because I think that... in the same way as... I think that we should be a guard dog. That growl at the injustices in society. It should be a guard dog that dares to speak out, and I think the way it was in the beginning, then, when it really was an army that rose up and went to battle then, and dared to speak up. To a much clearer degree. It is clear there is a lot of lobbying, but it becomes a little toothless. But given the social injustices such as with the Romani people then, as one might see as those who are weakest and bottom of the ladder today, one should have been much tougher. And dared to fight harder. Because I think of those who drop out of society and... in a way ... loneliness, for example. I think it is really important that you stand on the barricades, then, for the weak. Because it is so easy to be... I think that we dress in uniforms, but we do it for the parades. We must do it for battle.</p> <p>JIF: When you respond in this manner, I</p>

<p>tolke deg i den retningen at du mener at det har vært en visjon om innordning i storsamfunnet innad i frelsesarmeen, som på mange måter er uheldig?</p> <p>Offiser 7: Ja, det tror jeg. Man har kanskje prøvd å innrette seg, fremfor å tørre å.... Jeg tenker som... som... dette er ting jeg tenker veldig mye på da, at verden har, helt fra jesus ble født, har jo verden hatet jesus, ikke sant, og prøvd å fått han drept. Som fireåring så måtte han jo flykte til Egypt, ikke sant, og jeg tenker, så mange eksempler på at jesus gikk rundt å gjorde vel, så ble det hatet i mange samfunnslag i verden. Og på samme måte så tenker jeg at som kristne så har vi et ansvar da, ikke bare i frelsesarmeen, men som kristne så har vi et ansvar, og hvis vi følger jesus og følger hans visjoner så vil verden hate oss også. Fordi at det vil være uakseptabelt mange ting. Sånn som i frelsesarmeens begynnelse så gikk William Booth og... og... stengte horehus, ikke sant. Fordi at han mente at det var helt feil at barn skulle bli prostituert. Eller han startet sin egen fyrstikkfabrikk som ikke brukte... som ikke brukte... svovel, fordi at det skadet så mange mennesker. Slike ting da, som man turte å gjøre i starten.</p>	<p>interpret you in the direction that you believe that there has been a vision of incorporation in society at large within the Salvation Army, which in many ways is unfortunate?</p> <p>Officer 7: Yes, I think so. We may have tried to conform ourselves, rather than dare to.... I think that... that... these are things I think very much about then, that the world has, from Jesus was born, the world has hated Jesus, right, and tried to get him killed. As a four year old he had to flee to Egypt, right, and I think, so many examples that Jesus went around doing good, it was hated in tiers of society in the world. And in the same way I think that as Christians we have a responsibility, not only in the Salvation Army, but as Christians we have a responsibility, and if we follow Jesus and follow his vision, the world will hate us too. Because there would be an unacceptable number of things. Such as in the beginnings of the Salvation Army William Booth went around and... and... closed brothels, right . Because he believed that it was absolutely wrong that children should become prostitutes. Or he started his own match factory which did not use... which did not use... sulfur, because it hurt so many people. Such things, then, which one dared to do in the beginning.</p>
<p>Offiser 8: Ting forandrer seg veldig mye, og ting gjennomføres kanskje på andre måter etter hvert som tiden går. I frelsesarmeen er det jo litt spesielt dette som har med uniformen å gjøre ikke sant, og da ser folk hvem vi er og hvem vi tilhører. Du kan ofte bli stoppet på gaten, og noen ganger har jeg blitt stoppet for å be for noen eller... slike ting, fordi at de har sett uniformen. I dag så er det ikke så mange som syntes det er noe særlig å gå i uniform, og det er en utvikling jeg ikke liker.</p> <p>JIF: Du skulle helst sett at uniformen ble tatt mer i bruk?</p>	<p>Officer 8: Things change very much, and things may be implemented in other ways as time passes. In the Salvation Army, it is a bit special with the uniform right, and then people see who we are and whom we belong to. You can often get stopped in the street, and sometimes I have been stopped to pray for someone or... such things because they have seen the uniform. Today there are not as many who appreciate wearing the uniform, and that is a trend I do not like.</p> <p>JIF: You would have preferred that the uniform was used more?</p>

<p>Offiser 8: Ja. Nemlig. Nå når vi går ut så har man gjerne en kåpe utenfor uniformen, også har man kanskje ikke noe på hodet – hvem kan da se at vi tilhører frelsesarmeen? Jeg er veldig glad i uniformen, og har den på så ofte jeg kan.</p>	<p>Officer 8: Yes. Exactly. Now when we go you tend to have a coat outside the uniform, and then perhaps you do not wear anything on your head - who can then see that we belong to the Salvation Army? I am very happy in uniform and wear it as often as I can.</p>
<p>Offiser 7: Ja det vil jeg si at det er... om ikke hundre prosent, så i hvert fall nitti. Det er en enorm frihet. Meg: Så det meste av det du gjør, det er veldig selvstyrt? Offiser 7: Ja. Absolutt. Eller, selvfølgelig er det en del føringer for hvordan man skal gjøre det. Men hvordan man gjør det er veldig veldig selvstyrt. Meg: Er det noen form for målstyring, altså at det er visst resultat du skal oppnå som rettleider arbeidet ditt? Offiser 7: Nei. Meg: Så det er slik at du rapporterer til nærmeste leder, og det du rapporterer er uansett godt nok, liksom? Offiser 7: Ja. Jeg vet at dersom du ser på frelsesarmeen i andre land så har de for eksempel mål på hvor mye de skal samle inn i en høstaksjon for eksempel i korpset. Ikke ute på gata, men i korpset. Ikke sant, sånne ting, de har for eksempel mål på hvor mye de skal ha ved botsbenken eller hvor mange frelste de skal ha i løpet av et år, eller hvor mange soldater. Men her så... er det ingenting slikt, nei. Det er ingen mål eller strategi på slike ting, nei. Meg: Savner du det? Offiser 7: Både og. For altså, det vi kommer til å gjøre etter hvert er å få med korpsets egne folk og lage slike mål. For vi tror at det er kjempeviktig både for å motivere hverandre, og for å sette oss noen konkrete mål som vi har å jobbe opp mot. For jeg tror at vi jobber mye mer effektivt, og mye mye bedre, hvis vi går inn felles for noen mål vi har å jobbe mot.</p>	<p>JIF: Can you describe how autonomous your work as an officer is? Officer 7: Yes I will say it is... if not a hundred percent, at least ninety. There is a tremendous freedom. JIF: So most of what you do, it is very self-managed? Officer 7: Yes. Certainly. Or, of course, there are some guidelines for how to do it. But how to do it is very very self-directed. JIF: Is there any kind of goal management, meaning that there are certain results to achieve that guide your work? Officer 7: No. JIF: So you report to the immediate supervisor, and what you report is always good enough, somehow? Officer 7: Yes. I know that if you look at the Salvation Army in other countries they have for example aims for how much they will collect in a fall campaign for example in the corps. Not out on the streets, but in the corps. Right, stuff like that, they have for example aims of how much they will have at the mercy seat or how many saved they will have in the course of a year, or how many soldiers. But here it... there is nothing like that, no. There is no objective or strategy on such things , no. JIF: Do you miss it? Officer 7: Yes and no. Because, what we are going to do eventually is to get the band's own people and make such goals. For we believe that it is extremely important both to motivate each other, and to set us some concrete goals that we have to work towards. For I believe that we work much more efficiently and much much better, if we together set some goals we have to work</p>

	towards.
<p>Offiser 1: Jeg føler at i min rolle nå, som menighetsleder, altså korpsleder, heter det (latter), så er jeg veldig selvstyrt.</p> <p>JIF: På hvilke måter?</p> <p>Offiser 1: Nei altså, vi er jo gitt ganske frie rammer, altså, selvfølgelig har vi noe rammeverk, men innenfor der så føler jeg at jeg har veldig stor frihet til å... til å... snakke om visjoner for dette stedet. Til å tilpasse ting slik de passer oss her, og... det... det... føler jeg at vi har veldig stor frihet til å gjøre. At vi ikke behøver å ligne på en mal som er satt opp.</p>	<p>Officer 1: I feel that my role now as a church leader, well corps leader, it is called (laughs), I am very self-directed.</p> <p>JIF: In what ways?</p> <p>Officer 1: Well, we are given fairly free frameworks, that is, of course we have some frameworks, but inside those I feel that I have very much freedom to... to... talk about visions for this place. To customize things the way they fit us in, and... it... it... I feel that we have very much freedom to do. That we do not have to look like a template that is set up.</p>
<p>Offiser 4: Ikke så veldig mye... Jeg trenger organisasjonen til å gi retningslinjene mine, jeg stoler på underbefalet, for å styre aktivitetene og mine overordnede til å gi ordre. Det er ingen autonomi.... Du kan ikke bestemme mye på egen hånd. Spesielt hvis.... Jeg spøker alltid om dette, at når folk kommer til kirken, så er de frivillige, så du kan ikke sjefe de rundt. Så du skal være svært forsiktig med hvordan du gjør ting, og hvordan du spør om ting ... så du kan ikke være en diktator.</p>	<p>Officer 4: Not very much... I need the organization to provide my guidelines, I rely on the court officers, in order to direct activities and my superiors to provide my orders. There is no autonomy.... You cannot decide much on your own. Especially if.... I always joke about this, that when people come to the church, they are volunteers, so you can't push them around. So you are to be very careful in how to do things, and how you ask things... so you can't be a dictator.</p>
<p>JIF: Har du noen eksempler på overordnede føringer som har stor innvirkning på ditt arbeid?</p> <p>Offiser 7: Vet du hva, jeg tror ikke jeg kan nevne noen som har stor innvirkning. Det er klart det at det snakkes om frelsesarmeens suksess måles i antall nye soldater, men dersom det ikke kommer til flere soldater så er det ingen som sier noe om det. Men det er klart det at i korps med flere soldater så foreligger det et mål om at vi skal greie å øke inntekten til korpset, fordi at det blir flere gudstjenester ikke sant, mer kollekt og flere slike ting, ikke sant. Men det er ikke noe konkret, det er det ikke.</p> <p>JIF: Som arbeidsstilling er det veldig lite målsetninger ditt arbeid vurderes etter?</p> <p>Offiser 7: Ja. Det er ikke mange mål. Det er helt rett.</p>	<p>JIF: Do you have any examples of overarching guidelines that have great impact on your work?</p> <p>Officer 7: You know what, I do not think I can name any that have a big impact. It is clear that there is talk of Salvation Army success measured in the number of new soldiers, but if no new soldiers are added, nobody says anything about it. But it is clear that in a corps with more soldiers there is a goal that we will manage to increase the income of the band, because it there are more sermons right, more collections and more such things, right. But there is not anything specific, it is not.</p> <p>JIF: As a position there very few aims your work is measured by?</p> <p>Officer 7: Yes. There are not many aims. That is absolutely right.</p>

<p>JIF: Har du eksempler på strategier i Frelsesarmeen du har opplevd som utfordrende?</p> <p>Officer 4: Akkurat nå er det ungdomsrekrutteringen... som er den mest utfordrende. Fordi du trenger folk til å rekruttere de gruppene... Og det er veldig vanskelig.</p> <p>JIF: På grunn av rekrutteringsproblemer, eller fordi ungdomsgrupper er vanskelige å håndtere?</p> <p>Officer 4: Det kan være begge deler, men jeg tror ikke de er så vanskelig. Jeg har jobbet med ungdom og barn, og problemet er at bøkene som har blitt skrevet om ungdomsarbeid er veldig... det gjør at folk føler seg utilpass og ikke klar til å gjøre noe.</p> <p>JIF: Som i , utdatert ?</p> <p>Officer 4 : Ikke på den måten. Det er veldig vanskelig fordi de vil fortelle deg at du bør gjøre dette og dette, men de gir ikke .. de gir informasjon om hvordan du gjør søndagsskolen spennende, men... noen mennesker føler at jeg ikke kan være den rette personen til.... De sier at de føler at de ikke vil være relevant for barna. Fordi reglene sier at du må være relevant for å jobbe med barn. Men hva er å være relevant? Fordi hvis du har en kobling med de - dersom de har et forhold med deg, som er det viktigste, men nå fremmer vi å være relevant, å være enkel - det er lovene. Gå til en hvilken som helst søndagsskole, og de vil fortelle deg at det må være relevant, må det være enkelt , det må... og de glemmer forbindelsen og forholdet.</p>	<p>JIF: Do you have examples of strategies in the Salvation Army that you have experienced as challenging?</p> <p>Officer 4: Right now, it's the youth recruitment... that is the most challenging. Because you need people to recruit the groups.. And its very difficult.</p> <p>JIF: Because of recruitment issues, or because youth groups are difficult to handle?</p> <p>Officer 4: It can be both, but I don't think they are so difficult. I've been working with youth and children, and the issue is that the books that have been written about the youth ministry is very... it makes people feel awkward and not ready to do something.</p> <p>JIF: As in, outdated?</p> <p>Officer 4: Not that way. Its very difficult because they will tell you that you should do this and this, but they don't provide... they provide information about how to make Sunday school exciting, but... some people feel that I may not be the right person to.... They say that they feel that they won't be relevant to the children. Because the rules say that you must be relevant in order to work with children. What is being relevant? Because if you are connected with them – if they have a relationship with you, that is the most important thing, but now we promote being relevant, being simple – those are the laws. Go to any Sunday school, and they will tell you that it must be relevant, it must be simple, it must... and they forget the connection and the relationship.</p>
<p>Offiser 8: Ja, vi hadde for eksempel et fastsatt mål om et å innvie et visst antall soldater i løpet av året. Det hadde vi som et mål, og det syntes jeg var veldig vanskelig å... å... få til. Men vi klarte det. Men det var en av de tingene jeg syntes var vanskelig, fordi mange... mange syntes det at selv om det er veldig stas å være med i frelsesarmeen så syntes de det er et veldig</p>	<p>Officer 8: Yes, we had for example a set goal of inaugurating a certain number of soldiers for the year. We had that as a goal, and I thought that was very difficult to... to... get to. But we did it. But it was one of the things I thought was difficult, because many ... many thought that even though it is very fun to be with the Salvation Army they think that it is a very big step to take to become a</p>

<p>stort skritt å ta å skulle bli soldat og å skrive under på den soldatpakten. De må jo også ha et kall til det selv. De må jo føle at det er dette gud vil med mitt liv.</p>	<p>soldier and signing the soldier charter. They have to have a calling for it themselves. They have to feel that this is what God want with my life.</p>
<p>JIF: Kan du gi eksempler på hvordan du har håndtert utfordrende strategiske mål? Offiser 4: Ja... Jeg har ikke vært i en kirke i lang tid. i min første kirke... korps... så hadde vi ett mål, vi ønsket å være selvberende, og vi ønsket å... målet ble nådd på to år. Det var en lang prosess. JIF: Hvordan gikk du igjennom denne prosessen? Offiser 4: Først og fremst var det å være åpen om finansielle spørsmål. Også, også å rapportere hver måned. Hvor mye kommer inn, og hvor mye som blir brukt. Og så, også, oppfordre til å gi. Men det var alle disse små tingene... og folk, de blir begeistret dersom de vet hva som skjer. JIF: Så i utgangspunktet økte du bevisstheten om de økonomiske problemene, og deretter ved å informere dem om beretningene, ble de begeistret? Offiser 4: Ja , folk ville vite hva som skjedde i forrige uke, og hva som kommer inn og hva som kommer ut . Og det var veldig enkelt. En annen ting var å starte en bibelgruppe, bønn... Hver søndag , og hver torsdag hadde vi bønnemøte.</p>	<p>JIF: Can you give examples of how you have handled challenging strategic goals? Officer 4: Yes... I have not been in a church for a long time. In my first church... corps... we had one goal, we wanted to be self-supporting, and we wanted to... and that goal was achieved in two years. It was a long process. JIF: How did you go through that process? Officer 4: The first was being transparent with finance. And then, also, report every month. How much is coming in, and how much is being used. And then, also, encourage giving. But it was all of these small things... and people, they get excited if they know what is going on. JIF: So you basically increased the awareness of the financial issues, and then by informing them of the financial statements, they got excited? Officer 4: Yes, people wanted to know what happened last week, and what comes in and what comes out. And it was very simple. Another thing was to start a bible group, prayer... Every Sunday, and every Thursday we had prayer meeting.</p>
<p>JIF: Har du noen eksempler på strategiske målsetninger du har for korpset? Offiser 1: Vi jobber litt med at dette korpset skal ha en litt klarere visjon enn det vi har i dag. Vi er et korps plassert i et område med veldig mange forskjellige mennesker, og vi ønsker vel at det også skal avspeiles her, i korpset. Både som benytter tjenestene våre, men også feirer gudstjeneste. Vi har ikke så mange av de, nemlig, på søndagene. Vi ønsker at det på en måte skal være en integrering der da, at det... Vi ønsker å styrke barne- og ungdomsarbeidet... (pause) JIF: Hva med eldre?</p>	<p>JIF: Do you have any examples of strategic goals you have for the corps? Officer 1: We are working a bit on having a slightly clearer vision for this corps than what we have today. We are a corps located in an area with so many different people, and we do wish that to be reflected here, in the corps. Both who use our services, but also celebrates worship. We do not have many of those, notably, on Sundays. We want it in a way to be a integration which then, that there... We want to strengthen child and youth work... (pause) JIF: What about the elderly? Officer 1: I am not denying that it is</p>

<p>Offiser 1: Jeg skal ikke stikke under en stol at det er viktig, men her hos oss er det ganske godt utviklet allerede. JIF: Du ønsker i større grad å rekruttere yngre mennesker enn det du har tilgjengelig nå? Offiser 1: Ja, absolutt.</p>	<p>important, but with us it is quite well developed already. JIF: You wish to recruit younger people to a higher degree than you have available now? Officer 1: Yes, absolutely.</p>
<p>Offiser 2: Det er veldig viktig for meg at jeg har en gjeng med ansatte som trives og har det veldig bra. Og at de, og jeg, kan få faglig input hele tiden slik at jeg og de kan være klare for skiftende arbeidsoppgaver. Stadig være oppdatert på seminarer, opplæring... Kjempeviktig for de ansatte som er her, men også for de frivillige. Så jeg tenker at... ehh... vi må være på hele tiden, og følge med på det som skjer i hverdagen, og for meg så er det kjempeviktig at de skal kjenne at de blir fulgt opp og ivaretatt på en god måte. Og jeg må også følge opp med det jeg har av faglig input og det jeg får med meg. Og det er mitt ansvar, tenker jeg. JIF: Har du noen målsetninger i form av livssyn eller tro her på arbeidsplassen? Offiser 2: For meg eller for de andre? JIF: For begge. Offiser 2: Ja. Jeg tenker at for meg må det være jesu nærhet, eller nærværet er kjempeviktig. For å kunne... få til hverdagen her. Derfor er det veldig viktig med disse morgensamlingene som jeg snakker om. Nå er det ikke alle her hos meg, både blant ansatte og frivillige, som er kristne, og da må man få lov til å være med, selv om man har annen kultur eller bakgrunn, og tro... men for meg så er det veldig slik at... det hender vi går tom for ressurser, og så legger vi det frem for gud i bønn, og så plutselig så dukker det opp noe... (latter). Det er noe med å fokusere på det med jesu nærvær, og den troa... Men noen ganger så er det noe med det å sukke opp, for det er ikke alltid du har tid. Men allikevel så kjenner du at du har jesu med, og det tenker jeg at er kjempeviktig.</p>	<p>Officer 2: It is very important to me that I have a bunch of employees who enjoy their work and have it very good. And that they, and I, can get professional input all the time so that I and they can be ready for changing work tasks. Constantly being updated on seminars, training... Very important to the staff that are here, but also for the volunteers. So I think that... uh... we must be on all the time and follow what happens in everyday life, and for me it is very important that they should know that they are followed up on and kept in a good way. And I also need to follow up with what I have of professional input and what I get. And that is my responsibility, I think. JIF: Do you have any goals in terms of religion or belief in the workplace? Officer 2: For me or for the others? JIF: For both. Officer 2: Yes. I think that for me it has to be the presence of Jesus, or the presence is very important. In order to... handle everyday life here. Therefore it is very important with these morning sessions that I am talking about. Not everyone here with me, both amongst the staff and the volunteers, who are Christians, and then one must be allowed to participate, even if they have different culture or background, and faith... but for me it quite so that... sometimes we run out of resources, and so we put it forward to God in prayer, and then suddenly something shows up... (laughs). There is something to be said for the focus on the presence of Jesus, and that faith... But sometimes there is something about sighing upwards, because it is not always so that</p>

	<p>you have time. But still you know that you have Jesus with, and I think that is really important.</p>
<p>Offiser 3: Sjeleres frelse. Det høres jo så vidløftig ut når man sier det, men det er jo det som ligger til grunn for hele min offisersgjerning, selv om man ikke kan telle på fingrene hvor mange som har blitt frelst også videre. Men så tenker jeg da at måten jeg er på, måten jeg oppfører meg på, det at jeg kan være et vitnesbyrd på det bibelen sier, om jeg kan leve så tett opp til det som mulig, og vise det til mine medmennsker, så har jeg kanskje oppnådd noe. Det er målet som ligger der, og det er visjonen også. Mange ganger så tenker jeg at det er helt uoppnåelig, men det er et ønske og det er en tanke.</p>	<p>Officer 3: The salvation of souls. It sounds so verbose when you say that, but that is what underlies all my entire purpose of officership, although one cannot count on the fingers how many have been saved and so forth. But then I think that way that I am, the way I behave, that I can be a witness for what the bible says, I can live as close to it as possible, and show it to my fellow man, then I might have accomplished something. It is the goal that is there, and it is the vision too. Many times I think that it is completely unattainable, but there is a desire and it is a thought.</p>
<p>JIF: Har du noen eksempler på strategiske føringer du hadde satt stor pris på? Offiser 7: Ja, jeg tenker på dette med... sunne aktiviteter da, eller hva jeg skal kalle det, i korpset for eksempel. Det er vanskelig å sette ord på dette, men jeg tenker at dersom man er med i et korps i mange år, så er det veldig viktig at man ser en utvikling. I mennesker, ikke sant, at de har muligheter til å vokse, både i tro og muligheter... altså, at de kan bli ledere eller at de kan undervise andre og slike ting, ikke sant. For jeg tenker at... som offiser, ikke sant, så har man jo et ansvar for de som er i korpset, og da bør det jo være noen mål på at man skal utruste de, for den tjenesten de skal stå i, for eksempel nådegaver. Det er det jo nesten ikke snakket om, at man skal utruste.. eller kartlegge, for eksempel, hvilke nådegaver finnes i menigheten, og hva kan man bruke, ikke sant. Det tenker jeg at hadde vært en fantastisk måte å jobbe på. Eller det kan være... før så het det jo utposter, altså før så var det sånn at dersom soldatene bodde i en bygd eller noe sånt, ikke sant, så var de kanskje soldater i et korps som lå i en by da, også bodde de hjemme i bygda. Da hadde de</p>	<p>JIF: Do you have any examples of strategic guidelines you had appreciated? Officer 7: Yes, I think of the... healthy activities then, or what I should call it, in the corps for example. It's hard to put into words, but I think that if you are in a corps for many years, it is very important that you see a trend. In humans, right, that they have opportunities to grow, both in faith and opportunities... in other words, they can become leaders or they can teach others and stuff, right. Because I think that... as an officer, right, you have the responsibility to those who are in the corps, and then there should be some aims for how you should equip those, for the service they should be in, for example gifts. That is scarcely talked about, that we should equip... or survey, for example, which gifts are in the corps, and what you can use, right. That, I think, would have been a fantastic way of working. Or it could be... before, it was called outposts, before it was so that if the soldiers lived in a village or something like that, you know, they were perhaps soldiers in a corps that was in a city then, and then they lived in the village. Then they likely had an outpost in</p>

<p>gjerne en utpost i huset sitt, og hadde noe.. som en husmenighet eller et husfelleskap da, for de som bodde rundt, ikke sant, og kall det på en måte en cellegruppe i dag da. Ei cellegruppe deler seg jo når den vokser, ikke sant, og en utpost er ikke et korps eller en menighet, men den ligger under korpset, slik at ting som økonomi og dersom du har en fest eller et møte eller slike ting da, så gikk pengene i gamle dager til korpset som helhet. Men du kunne for eksempel ha søndagsskole der fordi at det var enklere for soldatene og reise dit og møte barna enn for barna å reise til korpset. Så det ble liksom ikke et lokale eller et forsamlingshus, men det ble liksom... kanskje de leide seg inn på et bedehus eller brukte et hjem eller slike ting da. Og det var de veldige fokuserte på før da, at der det var soldater, så ville de gjerne ha en utpost. Og det tenker jeg at det burde vi i dag også, og utruste de som er i menigheten til å ha en strategi eller et mål da, om at dersom det bor noen i ei bygd en distanse fra korpset, så kunne man fått til ei cellegruppe eller en bibelgruppe eller ett eller annet der. Som på en måte ga noe tilbake til samfunnet der de bodde da.</p> <p>JIF: Disse tingene har blitt tonet ned i nyere tid?</p> <p>Offiser 7: Noen korps er veldig flink til å få til disse cellegruppene, men jeg tenker at man skulle blitt flinkere til å sette overordnede mål om alle medlemmer av et korps burde tilhøre en slik gruppe. For i slike grupper er det lettere for deltakerne å snakke om det som opptar den enkelte, enn det å ta ordet i en gudstjeneste for eksempel, og si det at vet du hva, mora mi er syk, kan vi be for henne.</p> <p>JIF: Har du flere eksempler på slike strategiske målsetninger frelsesarmeen burde implementere?</p> <p>Offiser 7: Jeg tror det at alt det sosiale arbeidet som frelsesarmeen bedriver og alle institusjoner bør kobles opp mot en</p>	<p>his house, and had something... like a house parish or house fellowships then, for those who lived close by, right, which could be called in a way a cell group today then. A cell group divides the when it grows, right, and an outpost is not a corps or a church, but it is below the band, so things like the economy and if you have a party or a meeting or such things then, the money in the old days went to the corps as a whole. But you could for example have Sunday school there because it was easier for the soldiers and go there and meet the children than for children to travel to the corps. So it was in a way not a local or a village hall, but it was somehow... maybe they hired themselves into a chapel or used a home or such things then. And it was the prevalently focused on before then, that where there were soldiers, they would like to have an outpost. And I think that we should do that today as well, and equip those in the corps to have a strategy or goal, then, that if at someone in a village a distance from the corps, a cell group or bible group or something like that should be organized there. As a way of giving something back to the community where they lived then.</p> <p>JIF: These things have been toned down in recent times?</p> <p>Officer 7: Some corps are very good at organizing these cell groups, but I think that we should become better at implementing overall aims of all members of a corps belonging to such a group. For in such groups it is easier for participants to talk about what concerns the individual, than speaking in a church service, for example, and say that you know what, my mom is sick, could we pray for her.</p> <p>JIF: Do you have more examples of such strategic objectives Salvation Army should implement?</p> <p>Officer 7: I think that all the social work that the Salvation Army engages and all</p>
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<p>menighet. Fordi korps, altså menighetsbiten, og den sosiale biten, de blir jo kalt for felt og sosial, ikke sant, har blitt mer og mer skilt. Før hang det helt sammen som hånd i hanske. Og da drev man kanskje sosialt slik at offiserene hadde alkoholikerne boende hjemme hos seg, ikke sant. Altså, man levde sammen med institusjonen, ikke sant, man levde sammen med det man gjorde. Det kan man ikke gjøre i dag, ikke sant, det var et helt annet.. klientell, om man kan si det slik. Og et mye større behov, men... jeg tror at man hadde hatt mye større glede av det, både det sosiale men også korpsvirksomheten, hvis dette var koblet sammen. De har gjort det, på noen korps i Oslo.. altså gatehospitalet, som er et sånt sykehus for narkomane, er koblet opp mot et korps, og de har hatt stor glede av det. Det er klart at gamle offiserer som har vært i frelsesarmeen i femti eller seksti år, og begynt å bli tverr og vanskelig og vil ha det på sin måte, har myknet opp og fått en helt ny glød fordi at de begynner å se igjen det de så da de var ung, med at disse kommer rett fra gata og begynte på frelsesarmeenmøte, ble frelst, og fikk livene sine forandret. Så skjer det på en måte igjen, da. Så det tror jeg på. Og det tror jeg burde vært et skikkelig sånn... et skikkelig mål, altså. At vi skulle på en måte.. fått dette sammen igjen. Med at man ikke har institusjoner, som har frelsesarmeen sin logo på utsiden, men som ikke har noe med frelsesarmeen å gjøre fordi at det ikke... (pause)</p>	<p>institutions should be connected to a church. Because the corps, the congregational part, and the social part, they are the named field and social work, right , has become more and more separated. Before it was completely connected, like hand-in-glove. And then you perhaps operated socially so that the officers had alcoholics living at home with them, right. So you lived with the institution, right, you lived together with what you did. You cannot do that today, right, it was a completely different... clientele, if one can put it that way. And a much greater need, but... I think that you had a lot of enjoyment out of it, both the social but also in terms of the corps operations, if this was linked. They have done it in some corps in Oslo... as in the street hospital, which is the kind of hospital for drug addicts, which is connected to a corps, and they have enjoyed it. It is clear that the old officers who have been in the Salvation Army for fifty or sixty years and starting to get stubborn and difficult and will have it their way, have softened and taken on a new glow because they begin to see again what the they saw when they were young, that these come straight from the streets and began attending Salvation Army meetings were saved, and got their lives changed. And then in happens in a way again, then. And that I believe in. And that I think should have been a proper... a real goal, that is. That we should in a way... have gotten this together. With that one does not have institutions that have the logo of the Salvation Army on the outside, but that has nothing with the Salvation Army to do because it does not... (pause)</p>
<p>Offiser 9: En av målsetningene mine er at frelsesarmeen skal yte god service, slik at folk vil bruke og kjøpe tjenestene våre. Det ligger litt i meg, at når folk kontakter oss enten på mail eller på telefon eller brev, så</p>	<p>Officer 9: One of my goals is that the Army will provide good service, so that people will use and purchase our services. It is part of me, that when people contact us either by mail or by phone or letter, then they need</p>

<p>skal de ha svar ganske raskt. Og dersom de ikke får et svar innen en dag eller to, så skal de ha et midlertidig svar om at nytt svar kommer når vi får undersøkt mer. Det er jeg veldig veldig nøye med, slik at ting skal ikke bli liggende. Folk skal få svar slik at de vet at de kan stole på oss, og det er en viktig målsetning for meg, både i jobben jeg har nå og igjennom hele karrieren som offiser.</p>	<p>answers pretty quickly. And if they do not get a response within a day or two, then they shall have an interim response that the new answer comes when we have checked further. I am very very attentive to that, so that things remain unresolved. People should get answers so they know that they can trust us, and it is an important goal for me, both in the job I have now and throughout my whole career as an officer.</p>
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Appendix H – Quotes used in Chapter 6

Norwegian	English
<p>JIF: Kan dere beskrive strategier dere bruker for å motivere medarbeidere?</p> <p>Offiser 14: Det må være de fete gratialene vi deler ut (latter).</p> <p>Offiser 13: Altså, jeg tenker... motivasjon... Den måten jeg kan motivere på... Det er først og fremst ved å reise ut, i stedet for å innkalle folk hit. Sånn at jeg kan oppleve deres hverdag, og ut ifra det gi tilbakemeldinger. Det, for meg, er en ganske viktig motivasjonsfaktor.. Både i mitt eget liv, og jeg tenker, det kan også være viktig for andre. Det å kjenne deres hverdagsvirkelighet, og kunne gi tilbakemeldinger ut ifra det. Også er jeg opptatt av det å skape møtepunkter, samlinger, der man kan både lære noe og få en utvikling, faglig eller åndelig, eller sånn, men også møte hverandre på en sånn måte som skaper nettverk. For meg handler motivasjon i hvert fall om de to tingene.</p> <p>Offiser 15: Du sier det igrunn veldig bra, jeg trenger ikke legge til så veldig mye (latter).</p> <p>Offiser 16: Jeg tenker også, fra mitt ståsted som administrativt ansatt, eller en som holder mye på med det, det her med å gi tilbakemeldinger – svare på deres mail, oppmuntrende tilbakemeldinger... sånne små, enkle ting – det skal ikke så mye til...</p> <p>Offiser 14: Så har vi jo også sånne fellessamlinger hvor vi prøver å legge inn både åndelige og verdslige fellesskap... vi ser jo, både det å kunne.... Veldig mange står i en tjeneste der man bare gir og gir og gir, og det der med å kunne stå i et felleskap, og også få være mottaker, og kanskje få gi tilbake på en annen måte en når du står, kanskje alene i en menighet et eller annet sted med det hele og fulle ansvaret, og alltid er den som er til å stole på – å kunne tilrettelegge litt for det er.... Samtidig som vi</p>	<p>JIF : Can you describe the strategies you use to motivate employees?</p> <p>Officer 14: It must be the fat salaries we hand out (laughter).</p> <p>Officer 13 : Well, I think... motivation... The way I can motivate... It is primarily by traveling, rather than calling a meeting here. So that I can experience their everyday lives, and based on that provide feedback. That, to me, is a pretty important motivational factor.. Both in my own life, and I think, it may also be important for others. Knowing their everyday reality, and being able to provide feedback base don that. In addition, it is important to me to create meeting points, gatherings, where you can both learn something and get a development, professionally or spiritually, or the like, but also face each other in a way that create networks. To me, motivation consists at least of those two things.</p> <p>Officer 15: You put it very well, I do not need to add all that much (laughter).</p> <p>Officer 16: I also think, from my viewpoint as administrative employee, or one that works alot with that, providing feedback - answering their emails, encouraging feedback... those small, simple things - it does not take much...</p> <p>Officer 14: And then we have also that kind of joint sessions where we try to add both spiritual and worldly community... we do see, being able to.... So many are in a service where you just give and give and give, and to be able to stand in a community, and also be able to be the recipient, and maybe get to give back in a different way when you function, perhaps alone in a congregation somewhere with the full responsibility and is always the one to trust - to facilitate a little for that is.... While we have some</p>

<p>har en del samlinger der man er borte noen dager innimellom og... både for å ha det fellesskapet og møte hverandre sosialt, men også det å møte hverandre åndelig... Også kan det være sånne ting som at noen ønsker å dra på et kurs et sted, også gir man anledning til det, også er det noen som er slitne og trenger ei uke på sjelesorgsinstituttet på Modum så prøver man å legge til rette for det, også... ja.</p>	<p>gatherings where you are gone for a few days in between and... both for the community and meeting each other socially, but also to meet each other spiritually... In addition, there may be such things as someone wanting to take a course somewhere, and then you give the opportunity to do so, and then there are some who are weary and need a week of pastoral care department at Modum then you try to facilitate that, well... yeah.</p>
<p>Offiser 10: Ja, jeg kan si det at her som jeg jobber nå, så har vi samarbeidsmøter på jevnlig basis, der vi diskuterer målsetninger og strategier og alle får komme med innspill. Og man er med på å påvirke strategien og tenke sammen om hvordan vi går videre. Sånn at de får være med på å påvirke veien videre. Vi har også en-til-en medarbeidersamtaler hvor vi snakker om deres ønsker for videre arbeid og hva vi har av problemer og utfordringer og den slags type ting. Vi har en politikk på at vi nesten jobber i åpne kontorlandskap hvor vi deler utfordringer og negative og positive tilbakemeldinger i forhold til det arbeidet hver enkelt har ansvar for. Og å oppmuntre og komme med positive tilbakemeldinger underveis.</p>	<p>Officer 10: Yes, I can say that here as I work now, we have cooperation meetings on a regular basis, where we discuss goals and strategies and where all get to provide suggestions. And you are helping to influence strategy and think together about how we go forward. So that they can be involved in influencing the way forward. We also have one-to-one conversations where we talk about their wishes for the continued work and what we have of problems and challenges and that type thing. We have a policy that we almost work in open offices where we share challenges and negative and positive feedback in relation to the work that each one is responsible for. And to encourage and provide positive feedback along the way.</p>
<p>JIF : Kan du utdype hvorvidt det er nødvendig å motivere mennesker på ulike nivåer i ulike måter? Officer 4: Når du går til timene for å bli en soldat, lover deg at du vil gi din tid til Frelsesarmeen (latter). Så signerer du en pakt som sier at dette er hva du skal gjøre. Og det binder en pakt som sier at du skal... å motivere en soldat er veldig enkelt, fordi at du er ikke her bare som frivillig nå. Det er det jeg tror folk flest ikke forstår om Frelsesarmeen. Fordi at når du er medlem, det er ingen tilknytning, men når du er en soldat, er det visse retningslinjer og prosedyrer som må være en vital del av livet</p>	<p>JIF: Can you elaborate on whether or not it is necessary to motivate people at different tiers in various ways? Officer 4: When you go to the class to become a soldier, you promise that you will give your time to the salvation army (laughter). So you sign a covenant saying that this is what you will do. And that binds a covenant saying that you will do ... to motivate a soldier is very simple, because you are not here just as a volunteer now. That's what I think most people don't understand about the Salvation Army. Because when you are a member, there is no attachment, but when you are a soldier,</p>

<p>ditt. Så du trenger ikke motivasjon. Du trenger bare å gjøre det du har lovet å gjøre. Så det kobler til det du har blitt fortalt - er du sikker på at du vil gjøre dette? (latter). Og du sa ja. Så, å motivere en soldat er veldig enkelt. Men her, i Norge, har man flere frivillige utenfor hæren ... folk ønsker å bare være innom fra tid til annen, og forteller oss at de bare ønsker å hjelpe. Så du trenger ikke å annonsere... de bare ønsker å hjelpe. Men å være soldat er en annen vei, fordi de lovet at de vil gjøre noe. Vi har et motto som sier at du er frelst for å tjene.</p> <p>JIF : Jeg skal kaste ut et dilemma til deg. Du har en frivillig som ikke motivert for videre deltakelse. Du har en annen demotivert soldat. Er det en forskjell i din tilnærming til å motivere de to?</p> <p>Officer 4 : Ja, det er en annen tilnærming. Fordi med offiseren, vil jeg spørre hva som støter deg? Hva har du mistet? Fordi, i begynnelsen... dette er hva du pleide å være. Hva skjer? Er det noe vi kan gjøre, eller.. er det et problem? Så, i den forstand, er det enklere, fordi vi vet hva vi kan forvente fra deg. Men med frivillig, kan vi stille det samme spørsmålet, med hva som er galt, hva har vi gjort ? Har organisasjonen fornærmet deg ?</p> <p>JIF : Så, med soldaten sin mer et spørsmål om en personlig relasjon, mens med den frivillige er det mer et spørsmål om organisasjonen selv?</p> <p>Officer 4 : Ja. Fordi den frivillige kommer på grunn av organisasjonen. Han eller hun forstår ikke alt det andre. Men dette er en insider, som vet alt. Så det må være at jeg har fornærmet den personen.</p>	<p>there are certain policies and procedures that must be carved into your life. So you do not need motivation. You just need to do what you have promised to do. So it links to what you have been told – are you sure you want to do this? (laughter). And you said yes. So, to motivate a soldier is very simple. But to.. here, in Norway, there are more volunteers outside of the army... people want to just be around from time to time, telling us they just want to help. So you don't need to advertise... they just want to help. But to be a soldier is a different road, because they promised that they will do something. We have a motto that says, you are saved to serve.</p> <p>JIF: So Ill throw out a dilemma for you. You have one volunteer that is not motivated for further participation. You have another demotivated soldier. Is there a difference in your approach to motivating those two?</p> <p>Officer 4: Yes, there is a different approach. Because with the officer, I will ask what offends you? What have you lost? Because, in the beginning... this is what you used to be. Whats going on? Is there anything we can do, or.. is there a problem? So, in that sense, it is simpler, because we know what we can expect from you. But with the volunteer, we can ask the same question, with asking what is wrong, what have we done? Does the organization offend you?</p> <p>JIF: So, with the soldier its more a question of a personal relation, while with the volunteer, it is more a matter of the organization itself?</p> <p>Officer 4: Yes. Because the volunteer comes because of the organization. He or she does not understand all the other stuff. But this one is an insider, who knows everything. So it must be that I have offended that person.</p>
<p>Offiser 9: Det å ha en felles tro, og en felles plattform å jobbe ut ifra, det er viktig. Det å få folk til å se at uansett hvem du er og om du er den fødte taler og er den som står på</p>	<p>Officer 9: Having a common faith and a common platform to work from, that is important. To get people to see that regardless of who you are and if you are a</p>

<p>talerstolen, eller om du er beskjeden, så har du den samme funksjonen som alle andre. Men du må gjøre ting på din måte, altså slik som ting er naturlige for deg. Og å hjelpe folk til å finne ut hvordan de kan være, og å utvikle folk på måter som gjør at de kan trives med det.</p> <p>Meg: Motiverer du soldater og offiserer annerledes?</p> <p>Offiser 9: Ja, altså... du kan si at den ene, altså... De som er offiserer er jo i et arbeidsforhold. Så du kan kreve, men også motivere, på en litt annen måte. Men når det kommer til motivasjon... på motivasjon vil jeg si at det er temmelig likt mellom soldater og offiserer, men fordi at offiserene er i et arbeidsforhold så kan du kreve mer. Men du må kreve på en måte som gjør at det ikke blir en slik.... En slik... overordnet sak, altså at nå er jeg her som leder og krever sånn og sånn. Men når det kommer til soldater så er det folk som er der på frivillig basis, og sånn sett kan du ikke kreve verken det ene eller det andre, men det går på frivillighet, og det å da kunne motivere og begeistre folk til å se at dette er en oppgave som jeg kan gjøre her, og som jeg har frihet til å gjøre på min måte. Det tror jeg er viktig.</p>	<p>born orator and is the one who stands in the pulpit, or if you are shy, you have the same function as any other. But you have to do things your way, that is in a manner that is natural to you. And to help people to find out how they can be and to develop people in ways that allow them to thrive with it.</p> <p>Me: Do you motivate the soldiers and officers differently?</p> <p>Officer 9: Yes, well... you could say that the one, well... Those who are officers are under employment. So you may require, but also motivate, in a slightly different way. But when it comes to motivation... the motivation I would say that it is quite similar between soldiers and officers, but because the officers are in an employment so you can require more. But you must require in a manner that does not make it such a.... Such a...superior manner, that now I am here as a leader and requires such and such. But when it comes to soldiers, those are people who are there on a voluntary basis, and in this sense you cannot require neither the one nor the other, but it is voluntar , and to then be able to motivate and inspire people to see that this is a task that I can do here, and I have the freedom to do it my way. I think that is important.</p>
<p>Offiser 10: (pause) Medarbeidere og offiser jobber jo på to helt ulike nivåer. Medarbeidere kan være fagarbeidere innenfor bistand for eksempel. Når det gjelder soldater i korps, så vil det være menighetsmedlemmer det er snakk om i stedet for medarbeidere, og da må man motivere på en helt annen måte, ofte til deltakelse i forskjellige aktiviteter i korpset. Når det er på frivillig basis så vil det være en helt annen type engasjement, mens med en medarbeider er det snakk om en jobb man får lønn for. Offiserer, dersom jeg skulle være leder for en gruppe offiserer, så vil det være noe av det samme som dersom jeg leder en gruppe medarbeidere, i det at vi er</p>	<p>Officer 10: (pause) Employees and officers do work at two entirely different levels. Employees may be professionals in aid for example. When it comes to soldiers in corps, those are church members in question rather than employees, and then you have to motivate in a completely different way, often for participation in different activities in the corps. When it is on a voluntary basis there will be a completely different type of commitment, while with a staff member it is a job one is paid for. Officers, if I were to be the leader of a group of officers, there will be some of the same as if I lead a group of employees, in that we are more on the same level and there is talk of making an effort</p>

<p>mer på samme nivå og at det er snakk om å gjøre en innsats som forventes av deg og at du skal ha lønn for arbeidet, og du har gått inn på en avtale og sånne ting. Så det er ulike nivåer, ja.</p>	<p>expected of you and that you are entitled to pay for the work, and you have entered into an agreement and things like that. So there are different levels, yes.</p>
<p>Meg: Er det noen spesielle aspekter ved frelsesarmeen du benytter for å motivere? Offiser 9: Ja, vi hadde en general for noen år tilbake, John Gowans, som sa at vi skulle finne behovene og fylle de. Altså, der hvor vi er og har korps, så trenger ikke korpsene være like i det hele tatt, men hva er behovene på det stedet, hva trengs der, også er det å bruke kreftene på å fylle de behovene som er der. Og derfor kan du få veldig ulike korps, men det som er viktig at man finner behovet på det stedet og går inn i det, og derfor har man en stor grad av frihet, altså, det finnes ingen ramme for at man skal ha det sånn eller sånn. Du har ganske stor frihet når det kommer til metoder og alt dette her, og da står du egentlig helt fritt så sant du fyller de behovene som er der. Og at du holder på de grunnleggende prinsippene vi har i frelsesarmeen. Det betyr også at man må ha evnen til å forandre seg, altså, ting forandrer seg jo. Det som ga lykke i 2005 er ikke sikkert at gir lykke i 2014. Og da må man være villig til å endre seg.</p>	<p>Me: Are there any particular aspects of the Salvation Army you use in order to motivate? Officer 9: Yes, we had a general a few years back, John Gowans, who said that we should find needs and fill them. So, where we are and have corps, the corps do not have to be similar at all, but what are the needs in that place, what is needed there, and then it is a matter of filling the needs that are there. And therefore, you can get very different corps, but it is important that you find the need at the spot and go into it, and therefore you have a large degree of freedom, that is, there is no framework for how you should organize it like this or like that. You have quite a lot of freedom when it comes to methods and all this, and when you are really totally free as long as you fill the needs that are there. And that you keep the basic principles we have in the Army. It also means that one must have the ability to change, that is, things do change. What gave happiness in 2005 may not bring happiness in 2014. And then one must be willing to change.</p>
<p>JIF: Kan dere beskrive hvilke arbeidsoppgaver som er mest populære blant medarbeidere? Er det noen arbeidsoppgaver som oppfattes som viktigere og mer interessante enn andre? Offiser 13: Nei, men altså, det man hører er jo at forkynnelse, åndelig ledelse, sjelesorg det er på en måte kremoppgavene. Det er det man gjerne vil. Alt det der praktiske... eh.. for noen handler det om det administrative, men.. det praktiske... for noen er det også det administrative, men også det praktiske som følger med som</p>	<p>JIF: Can you describe which tasks that are most popular among employees? Are there any tasks that are perceived as more important and more interesting than others? Officer 13: No. But, then, what you hear is that preaching, spiritual leadership, pastoral care, those are kind of cream tasks. That is what you would like. All of the practical matters... eh... for some it is about the administrative, but... the practical matters... for some it is also the administrative, but also the practical matters that is provided as</p>

<p>frelsesoffiser og korpsleder, det er liksom det som er 'må' oppgavene, som ofte står nederst på rangstigen.</p> <p>Offiser 14: Der... Der er jeg ikke nødvendigvis helt enig.</p> <p>Offiser 13: Nei, ok.</p> <p>Offiser 14: For jeg tror at mennesker er forskjellige. Jeg tror at man kan dele offiserer, altså mennesker, inn i litt ulike kategorier. Det er jo de som er absolutt diakonale i sin tilnærming, og som gjerne... vasker gulvene og som vasker folk, skulle jeg til å si (latter), og koker kaffe, og vil mye heller gjøre det, enn å forkynne. Å så er det de som er... 'åh, jeg skal få lov til å stå å forkynne', og liksom være i predikantrollen – det er det som gir de glede, også har du de som rett og slett elsker administrative oppgaver (latter). Så jeg vil si at svaret blir jo litt sånn... forskjellig, for vi har.... Vi er ulike. Og jeg vet jo at du er uenige med meg i det (peker på offiser 13), men vi har jo gjerne noen som snakker veldig høyt om det, og sier at det er så fint å forkynne, men så er det noen av de som går litt mer stille i dørene og gjør sin tjeneste....</p> <p>Offiser 16: Ja, for det er liksom det som... de snakker høyt om det som... Det er liksom det som skal være det fineste, mens de her som har administrative oppgaver, de snakker ikke så høyt om det, fordi det er det her med forkynnelsen som settes, av tradisjonen, eller, hva skal man si, høyest. Er det ikke det?</p> <p>Offiser 13: Jo, og det var det som var litt av bakgrunnen for mitt svar, at det å være en god forkynner, og det å være en god sjelesørger, det gir en status. Eh, men samtidig så, når jeg sa det jeg sa, så handler det om at dersom vi spør korpsoffiserene, om, sånn, som en gruppe, så er det ofte de praktiske oppgavene de snakker om at de tar så mye tid og jeg skulle sluppet og gått og vasket doer, ærlig talt...</p>	<p>an officer and corps leader, those are the 'must do' tasks, often at the bottom of the ladder.</p> <p>Officer 14: There... There I am not necessarily in agreement.</p> <p>Officer 13 : No, okay.</p> <p>Officer 14: For I think that people are different. I think that you can split officers, people, into some different categories. It is those who are absolutely diakonial in their approach and who like to... wash the floors and wash the people I was about to say (laughs), and prepare coffee, and would much rather do that, than to preach. Oh then there are those who are ... 'oh, I should be allowed to stand to preach', and somehow be in the preacher role - it is what gives those pleasure, and you also have those who simply love administrative tasks (laughter). So I would say that the answer will be the bit that way... different, because we have.... We are different . And I know you disagree with me there (pointing to one officer 13), but we do have some who speak loudly of it, and says it is so nice to preach, but then there are some of those who go a little more quiet in the doors and do their service....</p> <p>Officer 16: Yes, because it is that which is... they speak highly of that which is... It is sort of that which is considered the finest, while those here who have administrative duties, they do not talk loudly about it because it is where preaching which is given more preference, by the tradition, or, what to say, highest. Is it not like that?</p> <p>Officer 13: Yes, and that is what was a little of the background to my answer, that being a good preacher, and being a good counselor, it provides status. Eh, yet it is, when I said what I said, it revolves around the matter that if we ask the corps officers, regarding, like, as a group, it is often the practical tasks they talk about that take so much time and I should be excused from washing toilets, honestly...</p>
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<p>Offiser 8: For å være helt ærlig så er det ikke så veldig mange som har lyst til å ta på seg en oppgave. De har lyst til å være med og de har lyst til å komme, være med på et møte og kanskje synge, men de har ikke lyst på et ansvar. Det er det veldig vanskelig å få folk til. Du kan spørre en person om den personen har lyst til å ta ansvar for den og den barnegruppen, og da får du gjerne til svar at jeg kan godt være med på å hjelpe til, men jeg vil ikke ha noe ansvar. Det er ikke enkelt å få til det, men jeg ser jo det at... Vi har grupper for baby og småbarnssang, og der har vi gjerne samlinger i etterkant for babyer og mødre, en sosial ting ikke sant, og det å skulle ordne til for disse sosiale møtene er en veldig populær ting. Det er noe som mange har lyst til.</p> <p>Meg: Hvorfor tror du det er vanskelig å få folk til å ta på seg ansvar for det? Ser du noen grunner til det?</p> <p>Offiser 8: Det har jo sikkert noe med det at folk går i jobb hele dagen, sant, også har de ikke så veldig lyst til å jobbe på kveldene. Det har mye med det å gjøre tror jeg (pause).</p> <p>Meg: Kan det ha noe med religiøs overbevisning å gjøre?</p> <p>Offiser 8: Nei, det tror jeg ikke. For de stiller stort sett opp når de blir spurt om å gjøre noe, men det er det der med å ha ansvar for en gruppe og legge opp program for den gruppen og sånt, det er sånne ting som er vanskelig å få de til å gjøre. Og du kan si det slik at her i menigheten hos oss så er det stort sett eldre mennesker som er hos oss. Også trenger jeg for eksempel en kasserer eller en sekretær. Også er det dette her med at de trenger data, også sier de at de kan ikke data, så det kan ikke de gjøre, og i dag så går jo nesten alt på data ikke sant, så det er vanskelig å få de eldre til å gjøre en slik jobb. Så vi har måttet ansatt en til å føre regnskapet vårt. Fordi at et er ingen i korpset vårt som ville tatt på seg det. For</p>	<p>Officer 8: To be honest, it is not very many people who want to take on a task. They want to partake and they want to come, attend a meeting and maybe sing, but they do not want the responsibility. It is very difficult to get people to do that. You can ask a person if that person wants to take responsibility for this and that child group, and then you often get the reply that I may well aid, but I do not want responsibility. It is not easy to get it done that way, but I see that... We have song groups for babies and toddlers, and there we like to congregated following the group meeting for the babies and their mothers, a social thing right, and to arrange for these meetings is a very popular thing. It is something that many people want.</p> <p>Me : Why do you think it is hard to get people to take responsibility for it? Do you see any reasons for that?</p> <p>Officer 8: It probably has to do with the matter that people go to work all day, you know, and then they do not want to work in the evenings. It has a lot to do with it I think (pause).</p> <p>Me : Could it have anything to do with religious convictions?</p> <p>Officer 8: No, I do not think so. For they mostly partake when asked to do something, but it is to be in charge of a group and organize the program for the group and stuff, there are things like that it is hard to get them to do. And you can say that here in the congregation of ours it is mostly older people who are with us. And then I need a treasurer or a secretary. And then they need a computer, and then they say that they can not handle a computer, and so they can not do it, and now nearly everything requires a computer right, so it is hard to get the elderly to do such a job. So we had to hire someone for the bookkeeping. Because no one in our corps wanted the responsibility. Optimally, the</p>
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<p>egentlig så er det slik at i menighetene skal det være en sekretær og en kasserer, og det er de som skal føre regnskapet. Men når så mange føler at de ikke kan det fordi at de kan så lite data, så har vi måttet ansette en utenfra som skal gjøre dette arbeidet.</p>	<p>corps should have a secretary and a treasurer, and those would handle the bookkeeping. But when so many feel they can not do it because they do not know computers, we have had to hire an outsider to handle this work.</p>
<p>JIF: Har du eksempler på arbeidsoppgaver som oppfattes som mindre populære? Offiser 9: Det som trigger minst, det er administrativt arbeid. Da jeg var korpsleder så jeg jo at det administrative arbeidet tok mer tid enn det som sunt var. Der opplevde jeg en konflikt mellom det at det var mye som tok tid inne, og da fikk jeg mindre tid ute, og hvis den utviklingen går for langt da blir det slitsomt å holde på sånn.</p>	<p>JIF: Do you have examples of tasks that are perceived as less popular? Officer 9: That which triggers least, is administrative work. When I was a corps leader I saw that the administrative work took more time than was healthy. There, I experienced a conflict between what it was that took much time inside, and then I got less time outside, and if the trend goes too far then it becomes tiresome to keep on like that.</p>
<p>JIF: Dere står i en situasjon med underskudd på arbeidskraft og et stort antall arbeidsoppgaver som må løses. Hvilke løses først i en slik situasjon? (pause) Offiser 14: ... Dette her kan vi jo, dette kjenner vi godt, hæ? Offiser 16: Men det er klart at noen ting, som korpsleder, så... Det her med møter og gudstjenester og sånn, det må jo først og fremst fungere, ikke sant (latter), for det er avertert, og det står i programmet. (latter) Så det kommer man ikke unna. Offiser 14: Altså, de faste møtene, og gruppene, og sånt som er satt opp... Offiser 16: Mhm Offiser 14: ... og sånt som skal skje.. Det skal litt til før man setter lapp på døra og sier at dessverre så blir det ingen gudstjeneste i dag. Offiser 16: Og regnskapet må inn og... (latter). Offiser 14: Ikke sant, så da blir det jo heller slik at regnskapet og statistikken må sendes inn senere, og vi har jo vært sørgelig bakpå der noen ganger (latter) Offiser 16: Jeg føler vel heller at.... Når jeg var korpsleder, og hadde ting jeg gikk rundt</p>	<p>JIF: You are in a situation with a shortage of labor and a large number of tasks that must be addressed. Which tasks must be solved first in such a situation? (pause) Officer 14: ... We know this, it is familiar, huh? Officer 16: But it is clear that some things, as corps leader, then... This here with meetings and services and the like, those must all work first and foremost, right (laughter), because it is advertised, and it says in the program (laughter). So those you can not escape. Officer 14: Well, the regular meetings and groups, and the like that are arranged... Officer 16: Mhm Officer 14: ... and the items that are going to happen... It would take some before putting a note on the door saying that unfortunately there will be no church service today. Officer 16: And the accounts must be reported, and... (laughter). Officer 14: Right, so then it rather becomes so that the accounts and the statistics must to be submitted later and we have been woefully behind in that regard occasionally (laughter).</p>

<p>med konstant dårlig samvittighet for ikke å ha gjennomført, så var det dette med hjemmebesøk, sykebesøk.</p> <p>Offiser 13: Ja</p> <p>Offiser 14: Mhm</p> <p>Offiser 16: ... omsorg for det gamle, for eksempel, som satt på sykehjem og... ja, dessverre. Det sier jeg ikke jeg er stolt over i dag altså, det..</p> <p>Offiser 14: Nei, og det er veldig riktig, og det tror jeg er veldig kjent hos de fleste.</p>	<p>Officer 16: Rather, I feel that.... When I was a corps leader and had things I walked around with a constant feeling of guilt for not having carried out, it was this with home visits, visiting the sick...</p> <p>Officer 13: Yes</p> <p>Officer 14: Mhm</p> <p>Officer 16: ... caring for the old, for example, sitting in a nursing home and... yes, unfortunately. I am not saying I am proud of that today, that...</p> <p>Officer 14 : Yes, and it is very appropriate, and I think that is very familiar with most.</p>
<p>JIF: Ved underskudd på arbeidskraft, hvilke arbeidsoppgaver nedprioriteres ofte?</p> <p>Offiser 2: Det går på det administrative. Regnskapsføring og den slags. Jeg tror nok det er den administrative biten som gjelder for oss alle i den slags type situasjoner.</p>	<p>JIF: If shortage of labor, which tasks are less prioritized often?</p> <p>Officer 2: It revolves around the administrative. Bookkeeping and such. I think it probably is the administrative part that goes for all of us in those kinds of situations.</p>
<p>Offiser 8: Når det gjelder meg, og jeg ser at det er veldig mye å gjøre eller at det ligger veldig mye på, så nedprioriterer jeg for eksempel et husbesøk. Det gjør vondt å si det, for det blir jo feil, men det er bare det at du kan ikke klare alt, ikke sant.</p>	<p>Officer 8: When it comes to me, and I see that it is very much to do or that it is very much going on, house visits and such are not prioritized. It hurts to say it, because it is quite wrong, but it is just that you can not do everything, right.</p>
<p>JIF: Er det mange føringer som foreligger for hvordan man skal bruke arbeidskraft?</p> <p>Offiser 15: Vi snakker jo varmt om viktigheten av å delegere, i den grad man har noen å delegere til, slik at ikke den lederen blir stående alene med ansvaret. Så delegering er noe vi prøver å få til.</p> <p>Offiser 14: Ja, for det her handler jo om hva man bruker de frivillige til, og de kan brukes til mye, de (latter), veldig mye. Mange forskjellige oppgaver, og det er... egentlig det meste. Altså...</p> <p>Offiser 13: Nei... altså, i den grad menigheten eller korpset drives sånn noenlunde... Der kommer tilsynsansvaret inn igjen, men, så sant det foregår innenfor noenlunde rammer, så har folk stor frihet. Eh... men i forhold til frivillige, så tenker jeg</p>	<p>JIF : Are there many guidelines for how to use labor?</p> <p>Officer 15: We are talking warmly about the importance of delegating, to the extent you have someone to delegate to, so that the leader is not left alone with the responsibility. So delegation is something we are trying to achieve.</p> <p>Officer 14: Yes, because here it is all about what you use the volunteers for, and they can be used for alot, they (laughs), very much. Many different tasks, and it is really ... just about anything. So ...</p> <p>Officer 13 : Well... in other words, to the extent that the congregation or the corps operates quite well... Here comes the responsibility for the supervision again, but, as long as it takes place within reasonable</p>

<p>at vi oppmuntrer i stor grad til å se folk, altså, for jeg tror at mange flere kunne blomstre som menneske hvis de kunne gå inn i en oppgave som frivillige.</p> <p>Offiser 14: Ja, absolutt. Det handler om å utfordre folk til de rette oppgavene, der de kan make å blomstre i de rette oppgavene, om det handler om å koke kaffe på kvinneforeninger eller om det handler om å gjennomføre regnskapet for hele virket. Eh... men det blir jo, som du sier (peker på offiser 13) slik at friheten er veldig stor, så lenge det er en viss virksomhet, men hvis det er en forståelse av at en menighet har lagt ned all virksomhet (latter), så kan det være at det kommer med litt andre føringer.</p>	<p>limits, people have a lot of freedom. Eh... but in terms of volunteers, then I think that we encourage greatly to see people, that is, for I believe that many more could flourish as a human being if they could go into a job as volunteers.</p> <p>Officer 14: Yes, absolutely. It is about challenging people to the right job, where they can manage to flourish in the right job, whether it is about boiling coffee in the female associations or whether it is about bookkeeping for the whole establishment. Eh... but it becomes, as you say (pointing to officer 13) so that the freedom is very large, as long as there is some activity, but if there is an understanding that a church has put down all operations (laughter), then it may be that other guidelines are added.</p>
<p>Offiser 1: Ja. Vi har jo... for det første så... det spørres jo hva man skal gjøre. Det er jo klart at... de frivillige som jeg skal benytte meg av, skal være lojal mot frelsesarmeen. Helst vite hva vi står for, i hvert fall til en viss grad. Selv om hvem som helst kan stå ved julegryta, så dukker det jo opp spørsmål der, og mennesker vil jo gjerne ha en samtale med noen der.. det har noe med at vi er synlige i det offentlige rom å gjøre, så jeg er kanskje litt sann... det er ikke akkurat slik at det er føringer, men jeg føler likevel at man representerer frelsesarmeen selv om man er frivillig og ikke nødvendigvis medlem selv, og dermed også til en viss grad bør kunne stå inne og vite litt om det man representerer.</p>	<p>Officer 1: Yes. We have the... first... it depends what you are about to do. It is clear that... the volunteers that I shall use, must be loyal to the Salvation Army. Preferably know what we stand for, at least to some extent. Although anyone can stand by the Christmas kettle, questions are directed there, and people are keen to have a conversation with someone there... it relates to the point that we are visible in public, so I am perhaps a little like... it is not just so that it is guidelines, but I still feel that it represents the Salvation Army even if one is a volunteer and not necessarily members themselves, and thus to some extent be able to identify with and know a little about what they represent.</p>
<p>Offiser 10: Vi er jo styrt av arbeidsmiljøloven. Sånn at det med å benytte arbeidskraften det går jo mye på arbeidstimer og slike ting, så er jo det regulert.</p> <p>JIF: Sånn i forhold til nærmeste leder og interne forhold, foreligger det noen interne strategiske føringer for hvordan du benytter arbeidskraft?</p>	<p>Officer 10: We are guided by the Working Environment Act. So that the use of labor revolves around issues of work hours and such, so it is regulated.</p> <p>JIF: In relation to the immediate supervisor and internal affairs, there are some internal strategic guidelines for how to use labor?</p> <p>Officer 10: It is what is authorized in the job descriptions.</p>

Offiser 10: Det er jo det som er hjemlet i stillingsbeskrivelsene.	
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